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1864

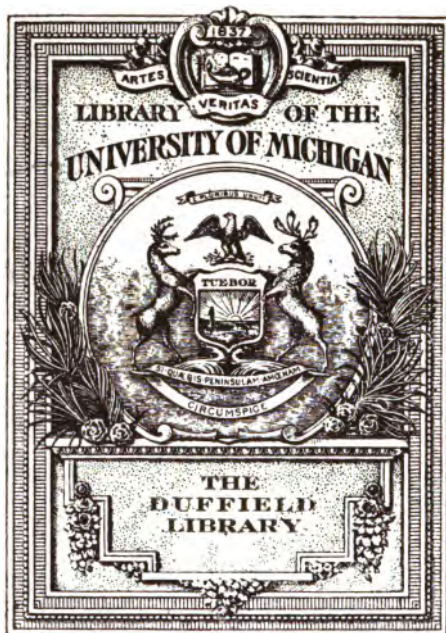
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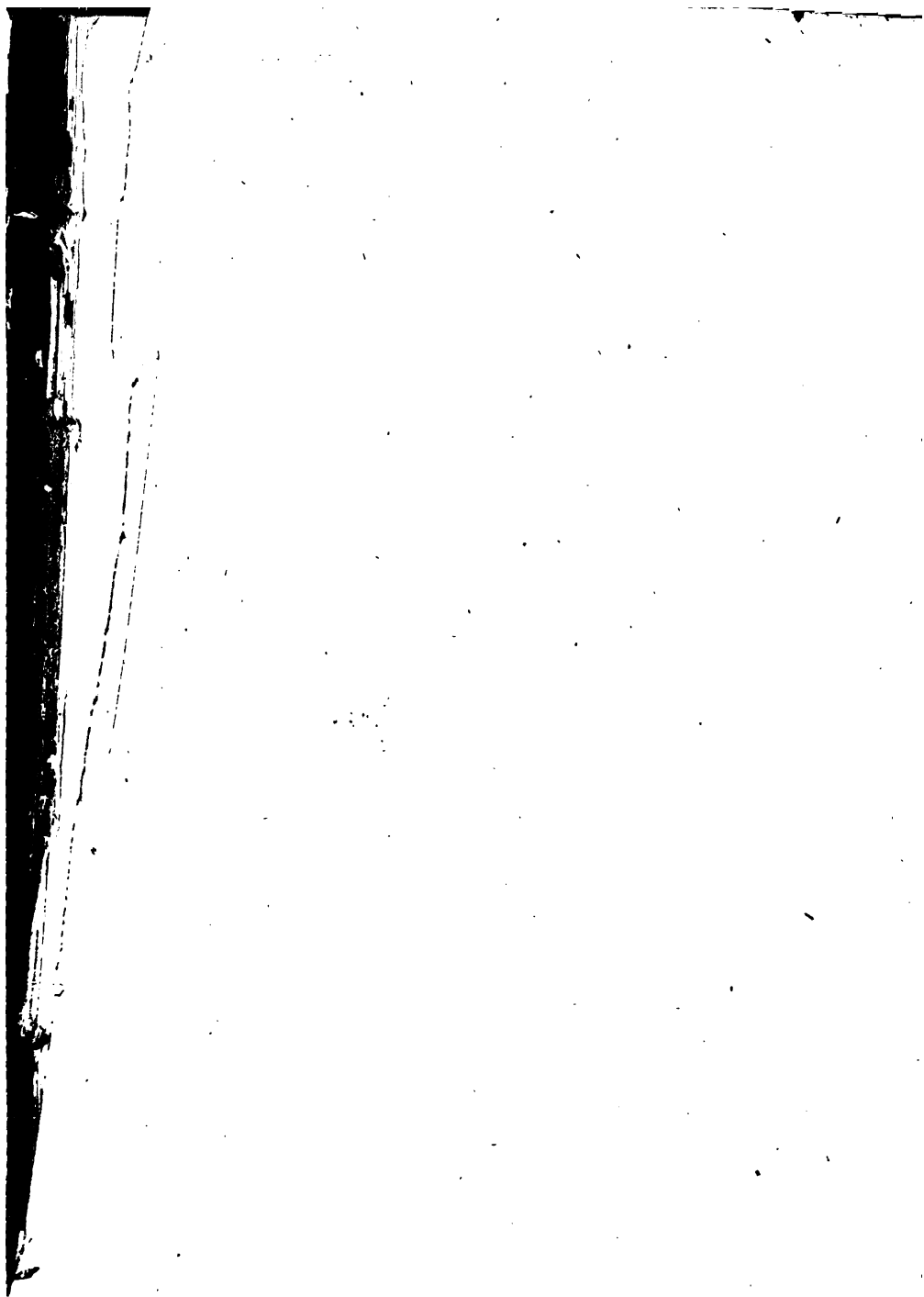
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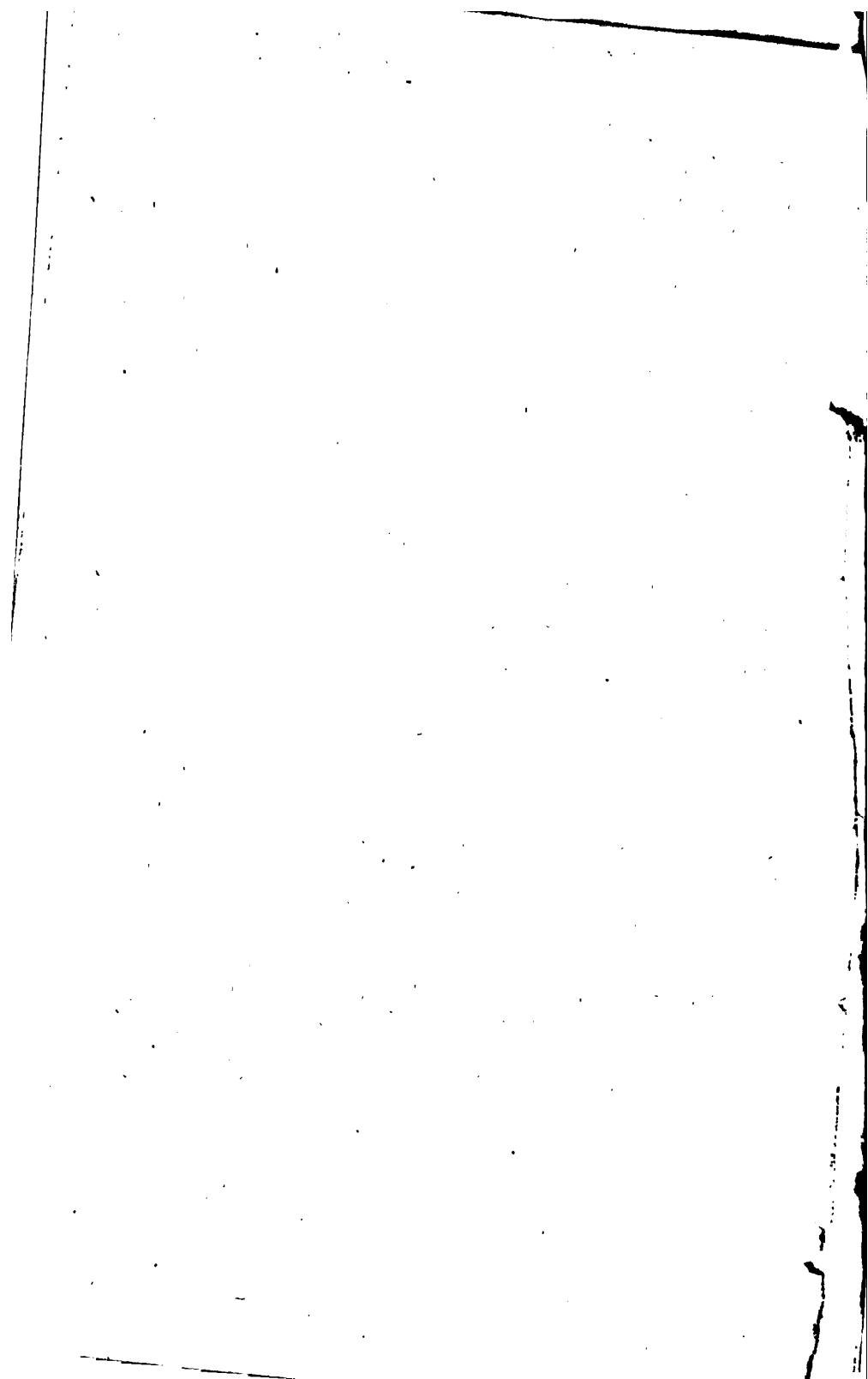
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THE GIFT OF
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MANUAL
HEBREW GRAMMA

FOR THE USE OF BEGINNERS.

BY J. ^{Jewell}SEIXAS.

second edition enlarged and improved.

ANDOVER:
PRINTED BY GOULD AND NEWMAN.
1834.

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PREFACE.

At the request of many friends who have used the first edition of my Manual Hebrew Grammar, I have concluded to publish a second edition enlarged. The additions are designed to facilitate the acquisition of Hebrew, and make assistance from the living teacher less indispensable. The lessons and rules, though comparatively few and brief, are, I believe, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience as a teacher, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules, and with the aids of oral instruction as given to my classes, any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction. This edition is enlarged by more copious rules; by exercises in spelling, reading, and translating; and by a full table of the Accents. Also a table of the characteristics of the conjugations in the future tense and in the participles has been added; and the list of anomalies at the end has received some accessions.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangement of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I have found most advantageous and satisfactory to my pupils. Others also, conversant with Hebrew, have expressed their entire approbation of the plan here pursued.

As trifling as these lessons may appear to many, it has cost me several years' labor to collect and arrange them. By a careful and frequent reading of the Bible, with all the necessary helps before me, I have obtained what these sheets will set forth.

A reviewer in the Christian Examiner suggested the expediency of giving to *ת* and *ת* the sound of *th*; of pronouncing *פ* like *qu*; and also of representing *ו* and *ו* by *sh*. For the kind notice which he was pleased to take of the Manual, I would express my gratitude; but I must here say, that according to my views of the Hebrew language, and the present arrangement of the best Lexicons in regard to *ו* and *ו*, the alterations suggested are inexpedient.

A few short rules and notes are repeated in some instances for the purpose of refreshing the memory of the learner as he proceeds. The portions included in *brackets* with the exceptions of the *examples*, should be thoroughly committed to memory. Instead of printing some thirty or forty pages of Paradigms, I have published on a single sheet, the characteristics of all the conjugations. This Tabular View is very useful and convenient; and can be procured of the printers and the publisher of this work.

I humbly hope, through divine favor, that the time devoted to preparing this Manual will not prove to have been spent in vain. A desire to benefit others and promote the best of all studies—the study of the Bible, has been my strongest inducement to undertake it.

J. SEIXAS.

June, 1834.

☞ The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

Since publishing the first edition of this Grammar, I have published a Chaldee Manual of twenty pages, which I deem sufficiently copious for a beginner who is already acquainted with Hebrew.* I have also in manuscript, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

* This little work can be obtained from Messrs. Gould and Newman, the printers and publishers.

HEBREW ALPHABET.

POWERS OF THE LETTERS AND VOWELS.

א	{ (auleph) not heard in reading; if it have a vowel, sound the vowel; as א au, א e, א o, א oo, etc.		
ב	b		
ג	g		
ד	d		
ה	h		
ו	v		
ז	z		
ח	kh		
ט	t		
י	y		
כ	k		
ל	l		
מ	m		
נ	n		
ס	s		
ע	gn		
פ	p		
צ	ts		
ק	k		
ר	r		
ש	sh		
ס	s		
ת	t		

VOWELS.

א	sounds au in cause.	א	a in hat.
א	a in far.	א	a in same.
א	a in ale.	א	o in note. see § 5.
א	o in bone.*	א	u in full.
א	oo in boot.*	א	i in bit.
א	ee in meet.	א	o in not.
א	e in met.	א	e in met.

As some of the letters resemble each other, it would be well for the learner to notice the following:

1. ב ב כ k
2. ג ג נ n
3. ד ד ך k final
4. ד ד ר r
5. ו ו י y
6. ו ו ן n "
7. ז ז ן v
8. ז ז ן n
9. kh ח ה h
10. kh ח ת t
11. m מ ט t
12. m מ ס s
13. ts צ ע gn

NOTE. The letters ב, ג, ד, כ, ס, ז, are by some, sounded bh, gh, dh, kh, ph, th, i. e. when they have no point (Dagesh) in them. See § 8.

י is pronounced kau; as אֵלֶּיךָ a-kol-kau; לֵךְ le-kau; but with ך, בְּרוּךְ be-tok, לֵךְ lauk, etc.

When ע ends a syllable it is sounded ng; as דַּעַד dang, not dagn.

The dot over ש and ט, is often used for the vowel o (ֹ), i. e. it answers two purposes; as שֹׁשֶׁבֶת (kho-shek) for שֹׁשֶׁבֶת gno-shek, שֹׁשֶׁבֶת yo-shab, שֹׁנָא so-na.

* The vowel oo (ֹ) is a dot in the letter י; the vowel o in bone is a dot over a letter, thus: יֹ o, בֹּ bo, דֹּ do; all the other vowels are placed under the letters.

HEBREW ALPHABET.

NAMES OF THE LETTERS AND VOWELS.

1	א (aleph) nōt sounded ; if it have a vowel, sound the vowel.	
2	ב baith	VOWELS.
3	ג gee'mel	Long.
4	ד dau'leth	τ Kau'mets au in cause.
5	ה ha	.. Tsa'ree a in ale.
6	ו vauv	י or ם Kho'lem o in bone.
7	ז za'yin	ך Shoo'rek oo in boot.
8	ח khaith	ך Khee'rek ee in meet.
9	ט tait	Short.
Finals. 10	י yode	- Pat'takh a in father.
† 20	כ kaf	.. Segole e in met.*
30	ל lau'med	τ Kau'mets (short) o in note.
ם 40	מ maim	.. Kibboots u in full.
ן 50	נ noon	• Khee'rek (short) i in bit.
60	ס sau'mekh	
70	ע gna'yin	COMPOSITE SHEVAU.
80	פ pa	Very short vowels.
ף 90	פ fa	By means of these two dots (:), called Simple Shevau (see § 7), three composite Shevaus are made ; viz.
ץ 100	צ tsau'da	.. Shevau Pat'takh, ‡ a in hat.
200	ק kofe	.. " Segole e in met.
	ר raish	τ: " Kau'mets o in not.
	ש seen	
300	ש sheen	
400	ת tauv	NOTE. Shevau, when sounded, is a very short e ; as פְּנֵי pena, or p'na. See § 7.

* Segole is sounded like a in ale,

1. When it stands in a simple (unmixed) syllable ; as אֶתֶּלֶם ka-seph ;

2. Before the quiescents א ה ו ; as מִקְנֵה mik-na, מֵה, גֵּי, אֶל ;

3. Before a guttural in which there is an implied Dagesh ; as אֶחָד (for אֶחָדִים), אֶחָדִים (for אֶחָדִים). The gutturals and the letter ר (with a very few exceptions) do not receive a Dagesh. See § 4.

† ד stands for 500, ה 600, ו 700, ז 800, ט 900, י 1000, כ 2000, etc. § 57. 5.

‡ or Khau-teph Pattakh, Khau-teph Segole, Khau-teph Kaumets.

§ This mark (\sim or \succ) is placed over words in this grammar to show the *accented* syllable ; words without it (or some other mark), are accented on the *last* syllable.

1

1

4. In the *middle* of a word if another one follow it, (but see 2.) ; as *yish-me-gnoo* יִשְׁמְעוּ *yit-pe-roo* יִתְפַּרְוּ, *mak-she-both* מַכְשֵׁבוֹת.

PRONOUNCED SHEVAU.

Shevau is pronounced,

1. At the *beginning* of a word ; as *ve-im* or *v'im* וְעִם, פְּרִי, פְּרִי.
2. When it follows a *long vowel* that has not the tone upon it ; as *hau-ye-tau* or *hau-y'thau* הָיְתָא, *ta-tse-oo* תִּצְאוּ *tee-re-oo* תִּירְאוּ, *oo-she-na*, יֹצְאִים *yo-tse-cem*, עֲתֻקָּה *gnau-the-kau*. When an accent falls upon the Metheg'd syllable, Metheg is omitted ; as מִתְּהִי for מִתְּהִי.
3. Under a letter in which there is a *Dagesh* expressed or implied ; as *tsiv-ve-khau* or *tsivv'khau*, מִפְּנֵי *mip-pe-na*, הַלְּבָן *hal-le-ban*, הִלְלוּ (for הִלְלוּ) *ha-le-loo*, (see silent shevau 1. small print) ; נִדְהִי for נִדְהִי, נִבְכְּדָה for נִבְכְּדָה, (see § 23. Note 1.) ; הִיאָר for הִיאָר, הִמְדְּבַר for הִמְדְּבַר. See § 59. Note 1. Also § 56.
4. After *another one* ; as *yish-me-gnoo* ; but if the second one *end* the word, it is *not* pronounced ; as *dibbert* דִּבְבֶּרְתָּ *kau-talt*.
5. Under a letter followed by a *similar one* ; as *hi-ne-nec*, בִּרְכֶּךָ *ba-ra-khe-khau*. This is done that both letters may be heard in reading.
6. After a *vicarious* short vowel ; as גְּבוּלָה for גְּבוּלָה, יִירְאוּ. This and No. 3. can be known only by a knowledge of grammar.
7. After a long vowel that *has* a tonic accent, (see silent shevau 3.) provided *always* that the word following, be a *monosyllable*, or accented on the *penult* or *ante-penult* ; as וְנִיאָמְרוּ לָוּ, (for Dagesh in ל see § 56. 4.), מִשְׁכְּבֵי קִשְׁוֹ, שִׁדְדֵי לְוִלָּה. This rule (I believe,) has been omitted by all recent grammarians.

OF THE LETTERS בּגדכפח ; TECHNICALLY CALLED בְּגַד כְּפָח. *Be-gad K. i. f.*

§ 8. These six letters *generally* take a Dagesh when they begin a *clause* or *sentence*, or follow a *silent Shevau* either expressed or implied ; thus : בְּרֵאשִׁית בְּרָא where the first ב begins a sentence, and the second ב follows a shevau implied under ח ; צֶלְפָּחִי, יִרְדָּה, with *silent shevau* under ל and ר. Some sound these letters *bh, gh, dh, kh, ph, th* ; i. e. when they are *without* Dagesh. This Dagesh is called *Dagesh lene*. For Dagesh *forte*, see § 56.

EXAMPLES FOR SPELLING.

EXERCISE I.

Simple Syllables.

אָ	au.	אַ	ā.	אֹ	ö. see § 5.
בָּ	bau.	בַּ	bā.	בֹּ	bö.
גָּ	gau.*	גַּ	gā.	גֹּ	gö.
דָּ	dau.	דַּ	dā.		etc.
הָ	hau.		etc.	הֹ	u. §
וָ	vau.	אָ, אֹ	ō.	בֹּ	bu.
זָ	zau.	בָּ, בֹּ	bō.	זֹ	zu.
חָ	khau.	חָ, חֹ	khō.		etc.
טָ	tau.	עָ, עֹ	gnō.	אִ	l.
יָ	yau.	שָׁ, שֹׁ	sō. †	בִּ	bī.
כָּ	kau.	שָׁ, שֹׁ	shō. †	גִּ	gī.
לָ	lau.		etc.		etc.
מָ	mau.	אָ	oo. ‡	אֹ	au. see § 6.
נָ	nau.	בָּ	boo.	בֹּ	bau. see § 6.
סָ	sau.		etc.		etc.
עָ	gnau.	אִ	ee.	אֹ	a. see § 6.
פָּ	pau.	עִ	gnee.	נֹ	na. see § 6.
פָּ	fau.	צִ	tsee.		etc.
צָ	tsau.		etc.	אֹ	o. see § 6.

* א (g) is always hard.

† The point over ש and ש often answers for the vowel *Kholem*; as שָׁנָא (*so-na*) = שִׁנָּא; מֹשֶׁה (*mosha*) = מִשֶּׁה.

‡ א at the beginning of a word is pronounced *oo*, not *zoo*; as אָבוֹ *oo-bo*.

§ u in *full, bull*.

|| i in *bit*; as אִם *im*, בִּין *bin*, יִיק *yik*, מִין *min*, etc.

ק	kau.	א	a. *	ר	ro. see § 6.
ך	rau.	כ	ka.		etc.
שׁ	sau.	ת	ta.	א	a. see § 6.
שׂ	shau.	פ	fa.	ב	ba. "
ת	tau.		etc.	נ	na. "
		א	ā. †		etc.
		נ	nā.	א	ā. * "
			etc.	מ	mā. "
					etc.

OF SIMPLE AND COMPOSITE SHEVAU.

Simple Shevau.		Composite (compound) Shevau.	
ב	bě or b'. See § 7. Pronounced Shevau. 1.	א	ă. See p. 6. Composite Shevau.
ו	ve or v'. " "	ה	hă. " "
פ	pe or p'. " "		etc.
	etc.	א	ě. " "
ך	is not to be sounded kě;	ג	gně. " "
e. g. בַּךְ, לַךְ, אַךְ, שׁוֹךְ, פַּךְ,			etc.
תַּךְ, נַךְ, etc., are always		א	ö. " "
pronounced <i>bauk</i> (<i>baukh</i>),		ח	khö. " "
<i>lauk</i> (<i>laukh</i>), <i>ak</i> (<i>akh</i>), <i>shak</i>			etc.
(<i>shakh</i>), <i>pok</i> (<i>pokh</i>), <i>tik</i> (<i>tikh</i>),			
<i>nook</i> (<i>nookh</i>), etc.			

RULES FOR READING.

1. Sound the consonants before the vowels; as בַּ, כַּ, *bau, kau*, not *aub, auk*. See Rule 5.

* Pattakh is sounded like *a* in *father*; but when a Dagesh or silent Shevau (expressed or implied) follows it, it is sounded like *a* in *hat*; as בַּז *yām*, בַּל *bāl*, שׂשׂ *kā-dāsh* or *kād-dāsh*, (see § 6. Also § 56. 4. Note).

† See p. 6. * note.

EXERCISE 2.

Mixed Syllables.

אָף af	אֵל el	אִם im	אֹב ub*	בָּדַח bādṭ†
בָּד bād	בֶּן bēn	בִּין bin	בִּין bun	בָּרַח bārt
גַּל gāl	גֶּשׁ gēsh	גִּד gid	גֹּר gur	גָּשַׁח gāsht
דָּם dām	דֵּל dēl	דִּב dib	דֵּן dun	דָּלַח dālt
הָר hār	הֶם hēm	הִין hin	הֹל hul	הָלַח hālt
זָר zār	זֶם zēm	זִף zif	זֹם zum	זָרַח zārt
חָג khāg	חֶם khēm	חִית khit	חֹף khuf	חָרַח khārt
etc.	etc.	etc.	etc.	etc.

EXERCISE 3.

TWO SYLLABLES,—SIMPLE AND MIXED.

A simple and mixed syllable.

אֶמַר au-mār
בָּחַר bau-khār
גָּדַל gau-dāl
דָּרַשׁ dau-rāsh
חָדַר hau-dār
וָהַב vau-hāb
זָבַח zau-bāt
חָלַק khau-lāk
etc.

Two mixed syllables.

אֶקֶב ḥk-kōb†
בִּלְמוֹד bil-mōd‡
גִּפְרִית gōf-reet§
דָּלְתוֹת dāl-tōt‡
הָוִית hāv-vōt†
זִכְרָם zik-raum
חֲדָרֵי khād-rā
etc.

* u in *full*; or according to some, u in *but*.† Dagesh forte doubles the letter and consequently makes a *mixed syllable*; see § 56. 4. Note.

‡ See § 7. 1. 2.

§ See § 5. 2. Also § 7. 1.

In the foregoing Exercises no distinction has been made with regard to the Běgăd kěfăt (Běghădh Kě-phăth) letters § 8. Indeed very few persons observe this distinction when reading.* Those, however, who desire to aspirate these letters viz. (ב ג ד ה ו ז ט י כ פ צ ת) when *undag-esh'd*, are referred to § 8.

EXERCISE 4.

וַיְיָמֶר văy-yō-měr. For the *first* syllable (văy), see Rule 4. † note. For the *second* syllable (yō), see p. 5. * note. Also Rule 2. For the *last* syllable (měr), see Rule 2. Also Exercise 2.

מֶאֱרָץ mē-ăr-tsě-kau. For the *second* syllable (ăr), see § 7. 1. 4. For the *third* syllable (tsě), see § 7. Pronounced Shevau, 4. For the *last* syllable (kau), see Exercise 1. הָ; also p. 5. Note.

מֶלֶךְ mē-lěk. For the *first* syllable (mē), see p. 6. * note, 1. For the *last* syllable (lěk), see p. 6. short vowels. § 7. 2. Also Exercise 1. Simple Shevau.

יְדָשָׁה yě-dăsh-shě-nā. For the *second* syllable (dăsh), see Rule 4. † note. For the *third* syllable (shě), see § 7. Pronounced Shevau, 3. For the *last* syllable (nā), see p. 6. * note, 2.

שְׂמַח shě-mauh. For the *last* syllable (mauh), see § 1.

מִקְנֵת-כֶּסֶף mik-năt kăs-po. For the horizontal mark (־) between these two words, see § 2.

אֹמֵר au-mě-roo. For the *first* syllable (au) and the per-

* This distinction is made in בּ and בּ by Spanish Jews, and in בּ and בּ by German Jews.

pendicular stroke, see § 3. Note 1. For the *second* syllable (mě), see § 7. Pronounced Shevau. 2.

בָּן bān. For the perpendicular mark under ב, and the two dots (:) at the end, see § 3. Note 2.

כֹּל- kōl, יָקָם- yau-kōm, גְּנֹז-זֵעַ gnōz-zee. See § 5. 1. 2.

For Dagesh in ז see Rule 4. † note. Also § 56. 4. Note.

בְּרֵאשִׁית bē-rā-sheet, בָּרָא bau-rau, דָּשָׂא dā-shā, מָה mē-lāk-to, הָיְתָה hau-yē-tau, תָּרָאָה tā-rau-ā, מָה mā, תָּהוּ tō-hoo, תְּהוֹם tē-hōm, רוּחַ roo-akh (Rule 5.), וּבֵין oo-bān, אֹרֹר ōr, לְמִינוֹ lē-mee-no, אֱלֵי ā-lee, פְּנֵי pē-nā, אֱלֹהִים ē-lō-heem, בֵּין bān, אֱלֹי ā-lauv, אֲבִי au-beev. See § 6.

אֱלֵי ā-lāy (ā-lye), אֱלֹי ā-lauy (ā-loy), כָּסוּי kau-sooy, גֹּי gōy, נָשִׁי nē-suy. See § 6. Note 1.

יְהוָה yē-hō-vau, קָנִי kō-vā, עוֹן (עוֹן) gnau-vōn, עוֹן gnā-vōn, מִצּוֹת mits-vōt, צִוָּה tsiv-vau (Rule 4. † note). See § 6. Note 1.

*Psalms 29, with letters and vowels.**

² ¹
 מִזְמוֹר לְדָוִד
¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³
 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:
¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוֹו לַיהוָה בְּהַדְרַת-קִדְשׁ:
²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹
 קוֹל יְהוָה עַל-הַמַּיִם אֱלֹהֵי-הַכְּבוֹד הִרְעִים יְהוָה עַל-מַיִם
²⁹
 רַבִּים:

* The learner must not forget that he is at liberty to sound כ bh, ג gh, ד dh, ט kh, פ ph, ת th, i. e. when they are without Dagesh.

³⁵ קוֹל־יְהוָה בַּפֶּחַ ³⁴ קוֹל יְהוָה בְּהָדָר׃
⁴⁴ קוֹל יְהוָה שֹׁבֵר אֲרָזִים ⁴³ וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי חֶלְבָּנוֹן׃
⁴² וַיִּרְקִידֵם כַּמוֹעֶגֶל לְבָנוֹן ⁴¹ וַיִּשְׁרִיחַ כַּמוֹ בְּנֵי־אֲמִים׃
 קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
 קוֹל יְהוָה יַחִיל מִדְּבַר יַחִיל יְהוָה מִדְּבַר קָדֵשׁ׃
 קוֹל יְהוָה יַחִילֵל אֵילֹת וַיַּחֲשֹׁף יַעֲרוֹת וַיְבַהֵיכְלוּ כָּל־אֵמֶר
 כְּבוֹד׃
 יְהוָה לִמְבוֹל יֹשֵׁב וַיִּשָּׁב יְהוָה מֶלֶךְ לְעוֹלָם׃
 יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם׃

¹ Miz-môr ² lě-dau-vid ³ hau-boo ⁴ lă-ho-vau ⁵ bě-nā ⁶ ā-leem ⁷ hau-boo
⁸ lă-ho-vau ⁹ kau-bōd ¹⁰ vau-gnōz ¹¹ hau-boo ¹² lă-ho-vau ¹³ kě-bōd ¹⁴ shě-mo ¹⁵ hish-
¹⁶ tă-khā-voo ¹⁷ lă-ho-vau ¹⁸ bě-hăd-răt ¹⁹ kō-děsh ²⁰ kōl ²¹ yě-ho-vau ²² gnāl ²³ hām-
²⁴ mǎ-yim ²⁵ āl ²⁶ hāk-kau-bōd ²⁷ hir-gneem ²⁸ yě-ho-vau ²⁹ gnāl ³⁰ mǎ-yim ³¹ rāb-
³² beem ³³ kōl ³⁴ yě-ho-vau ³⁵ bāk-ko-ăkh ³⁶ kōl ³⁷ yě-ho-vau ³⁸ bā-hau-daur ³⁹ kōl
⁴⁰ yě-ho-vau ⁴¹ shō-bār ⁴² ā-rau-zeem ⁴³ vǎ-yě-shāb-bār (see § 7. 1. small
 print,) ⁴⁴ yě-ho-vau ⁴⁵ ăt ⁴⁶ ār-xā ⁴⁷ hāl-lě-bau-nōn, etc.

It must be noticed here, that in addition to the *vowels*, every word in the Hebrew Bible has either *one* or *two* accents.* As the learner should be cautious not to mistake an *accent* for a *vowel*, it will be proper to give a list of the accents here, so that he may distinguish them.

* Some words, however, which have a *Maccaph* (see § 2) following them, very frequently drop their accents; as לֹבֵב instead of לֹבֵב; etc.

⌘ Athnaukh

NOTE 1. The letter *N* is used to show the position of the accents.

⌘ Kautōn

⌘ Sēgōletau

NOTE 2. Those accents which have their names opposite to them are the *principal stops*.

⌘ Rēbeeang

NOTE 3. Most of these accents are placed on the syllable which is to be accented.

א
 א
 א
 א
 א
 א

א Silluk ('), Soph pausook (;).

NOTE. For further particulars respecting the accents see § 41.

Psalm 29. with letters, vowels, and accents.

מִזְמוֹר לְדָוִד

1. הָבּוּ לַיהוָה בְּנֵי אֱלֹהִים הָבּוּ לַיהוָה כְּבוֹד וְעֹז;
2. הָבּוּ לַיהוָה כְּבוֹד שִׁמּוֹ הַשְׁתַּחֲוִי לַיהוָה בְּהַדְרַת-קֹדֶשׁ;
3. קוֹל יְהוָה עַל-הַמַּיִם אֶל-הַכְּבוֹד הָרָעִים יְהוָה עַל-מַיִם רַבִּים;
4. קוֹל-יְהוָה בַּפֶּחַ קוֹל יְהוָה בְּהַדָּר;
5. קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֶּר יְהוָה אֶת-אֲרָזֵי הַלְּבָנוֹן;
6. וַיִּרְקִיעֵם כַּמּוֹעֵגֵל לְבָנוֹן וַיִּשְׂרִיץוֹן כַּמּוֹ בֶן-רֵאמִים;
7. קוֹל-יְהוָה חֹצֵב קְהָכוֹת אֵשׁ;
8. קוֹל יְהוָה יַחֲדִיל מִדְּבַר יַחֲדִיל יְהוָה מִדְּבַר קֹדֶשׁ;
9. קוֹל יְהוָה יַחֲלֹל אֵילֹת וַיַּחַשֵּׁם וַיַּעֲרֹת וַיִּבְהֵכֵלוּ כָּלֹּ
- אֵימָר כְּבוֹד;
10. יְהוָה לַמַּבּוּל וַיָּשָׁב וַיִּשָּׁב יְהוָה מֶלֶךְ לְעוֹלָם;
11. יְהוָה עֹז לַעֲמּוֹ וַיִּתֵּן יְהוָה וַיְבָרֶךְ אֶת-עַמּוֹ בַּשָּׁלוֹם;

DIVISION OF THE ALPHABET.

[§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles*. **אֵיתָן מִשֶּׁה וְכֵלֶב** are called *serviles*, because they are used for many purposes in the language. The rest of the letters are called *radicals*, because they form the roots of words.

A radical can never become a servile (see § 39), but a servile may become a radical when found in the *Root*. *Seven* of the above serviles are called *Prefixes*, because they are often *prefixed* to words; they follow, with their respective significations.*

- מִּ-† signifies *From, on account of, out of, by means of, in comparison of, of, at, to, on, since, etc.* (מִ is a contraction of מִן). See §§ 60. 71.
- שׁ “ *Who, which, because, that, etc.* (שׁ is a contraction of שֶׁ). See §§ 64. 68.
- הַ “ *The, this, that, who, which, O, etc.*
- וְ “ *And, but, yet, then, that, or, nor, even, now, so, etc.*
- כַּ “ *As, like, according to, when, in, through, etc.*
- לְ “ *To, as to, for, of, from, near, before, at, on account of, upon, by, through, in, (perhaps with).* לְ is a contraction of לָלֶ. See § 71.
- בְּ “ *In, with, by, over, among, when, throughout, for, through, against, on, to, under, etc.]*

* The learner need only commit the significations of the Prefixes which are printed in *Italics*.

† This prefix usually takes *Tsere* (ִ), when it is followed by the letters א, ח, ט, צ, or ק. See § 60. also § 4.

NOTE. The Article (ה) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית in *the beginning*; וְיָרָא and *the life giving power, spirit*; בַּיּוֹם in *the day*, for בְּהַיּוֹם; בְּאֶרֶץ in *the land or earth*, for בְּהָאֶרֶץ; בְּעֵנָן in *the cloud*, for בְּהָעֵנָן; כְּצֵחַ according to *the time*, for כְּהֵצֵחַ; מִמֶּזְרָח to *the east*, מִהַר from *the mountain*. See §§ 59—64 inclusive.

The syllables מוֹ, יוֹ, סִי, are sometimes joined to the prefixes for *euphony*; as בְּמוֹ in, כְּמוֹ like, as, כְּסִי according to, like, הִסִּי, to, by, at, כְּיוֹ as, like, מִיּוֹ in, מִיּוֹ from.

OF NOUNS.

[§ 10. Nouns are generally derived from verbs* in three ways, viz.†

1. *By changing their vowels*; * as קֵשֶׁא grass, from דָּשָׂא it flourished, became green; עֶשֶׂב herb, from עָשַׁב evening, from עָרַב; זֶרַע (זָרַע) seed, from זָרַע; חַיָּה life, a beast, from חָיָה; בֹּקֶר morning, from בָּקַר; דָּבָר a word, thing, from דִּבֶּר; שָׁבַת rest (sabbath), from שָׁבַת; etc.

2. *By dropping one (seldom two) of the radical (root) letters*; * as גֶּן an enclosure, a garden, from גָּנַן he enclosed; חֹק a law, from חָקַק;

3. *By adding (to a perfect or imperfect verb,) one or more of the following serviles* הֶאֱמַנְתִּי (technically called) *Heemantive*.

The Heemantive letters are commonly added thus:

- ה, נ or י at the end,
- א or ב at the beginning,
- ת at the beginning or end,
- י or ך is inserted.]

* The root of all words is generally a verb of the 3d pers. masc. sing. praeter Indicative; it commonly contains three letters and is pointed with (־) under the first, and (־) under the second radical; as אָמַר he said, בָּדַל he divided. See § 10. 3. Examples etc. Also § 15. * note.

† When a root ends in ה or א it is pointed with two (־); as רָאָה he saw עָשָׂה he made, etc.

‡ The examples enclosed in brackets are not to be committed. See Preface.

NOTE 1. A *perfect* verb consists of *three* letters, an *imperfect* one of *two*, seldom *one*.

NOTE 2. Some nouns are pointed like verbs; as שָׁנָה *a year*, from שָׁנָה *he repeated*.

NOTE 3. Some verbs are derived from nouns; as אָהַל *he pitched a tent*, from אֹהֶל *a tent*; רָגַל *he ran about*, from רֶגֶל *a foot*; etc.

Examples of Heemantive Nouns.

בְּהֵמָה	<i>cattle</i>	from	בָּהֶם
חַיָּה	<i>life, a beast</i>	"	חָיָה (חַיָּה) <i>he lived, was strong.</i>
פֵּרִי	<i>fruit</i>	"	פָּרָה <i>it was fruitful.</i>
עָנִי	<i>affliction</i>	"	עָנָה <i>he afflicted.</i>
מִקְנֵה	<i>a collection</i>	"	קָנָה <i>he collected.</i>
מִמְשָׁלָה	<i>a rule</i>	"	מָשַׁל <i>he ruled.</i>
זִמְרָה & זִמְרָה	<i>a song</i>	"	זָמַר (properly זָמַר) <i>he sang.</i>
מִסַּע	<i>a journey</i>	"	נָסַע <i>he journeyed.</i>
חַטָּאת	<i>sin</i>	"	חָטָא <i>he sinned.</i>
דּוֹלָרָה	<i>a generation</i>	"	יָלַד <i>he begot, was born.</i>
רָקִיעַ	<i>an expanse</i>	"	רָקַע <i>he spread out.</i>
שָׁלוֹם	<i>tranquillity</i>	"	שָׁלַם <i>he lived in peace.</i>

(a) Some nouns are *primitive*; as סוּס *a horse*, אָב *a father*, אֹהֶל *a tent*, יוֹם *a day*, בְּרֶזֶל *iron*, בָּרְמַל *a garden, field*. Compound nouns occur; as צִלְמֹות *the shade of death, death's-shade*, from צֶל and מוֹת; בְּלֹעַל *without profit, destruction*, from בָּלִי and לֹעַל; מְאֻסֵּלָה *darkness of Jehovah, i. e. thick darkness* יָמָה = יָמָה, Jer. 2: 31; שְׁלֵהֲבָתָהּ (הָא) *flame of Jehovah i. e. lightning*, Cant. 8: 6. See § 25. 4.

GENDER AND NUMBER OF NOUNS.

[§ 11. The following *terminations* exhibit the Gender and Number of nouns.

EXAMPLES.*

הָ	יָתָה	<i>sing. fem.</i>	אִשָּׁה <i>a woman</i> , דְּמֹות, פְּרִאשִׁית.
וֹת	וֹת	<i>plur. fem.</i>	מֵאֲרוֹת <i>lights.</i>
הָ	הָ	<i>sing. fem. const.</i>	חַיָּה <i>beast of—</i> , אִשָּׁה <i>wife of—</i> .
יָם	יָם	<i>plur. masc.</i>	יָמִים <i>seas</i> , תַּנִּינִים <i>sea monsters.</i>
יָ	יָ	<i>plur. masc. construct.</i>	פָּנֵי <i>faces of—</i> , בָּנֵי <i>sons of—</i> .
יָם	יָם (יָם)	<i>dual.</i>	עֵינַיִם <i>two eyes</i> , שְׁנֵתַיִם <i>two years.</i>
			עֵינַיִם <i>eyes of</i> , שְׁנֵי <i>two of.</i>

* The Examples are not to be committed.

Exceptions.

1. Some nouns and adjectives which are *absolute* have the termination of the *construct*, and *vice versa*;* as יֹרְדֵי בֹרַר *those who go down to the pit*; בּוֹ הַחוֹסִי *the trusters in him*, i. e. those who put their trust in him; יֹרְדֵי אֵל *those who go down to etc.*; שְׂפָעָה *a multitude*; שְׁכָרְךָ *purification of all holy things*. אַחֲרֵי *after*, אַחֲרֵי-כֵן *afterwards*; לְפָנַי *before*, מִפְּנֵי *on account of, because*. See § 17. 6. small print.

2. Sometimes a noun in the Genitive is implied; as Ps. 16: 3. אֲדִירִי הָאֲדִירִי for אֲדִירִי; this frequently applies to the sing. and plur. of both genders.

3. Feminine sing. nouns ending in הַ in the *absolute*, change it into הֵ in the *construct*; as מְקֻנָּה *the collection of—*, עֲלֵה, רִעִיה, etc.; the absolute form is מְקֻנָּה, etc. See 11. Note 2.

4. A few duals and plurals end in יֵ; as חַלּוֹנֵי *windows*, יָדַי *hands*, גּוֹבֵר, חֲשׂוֹפִי, perhaps שְׂדֵי, and with *Kaumets* (-) אֲדוֹנֵי.

NOTE. מִנִּי (Ps. 45: 9.) probably stands for מְנִים *stringed (musical) instruments*, from מִן *a string*.

5. The Plural of בַּיִת (*a house*), is בְּתֻמִּים or בְּתֻמִּים from בְּתֻמִּים or בְּתֻמִּים. See 10 below.

6. Some masc. nouns take a fem. termination, and *vice versa*; as אֲבוֹת *fathers*, נָשִׁים *women*.

7. Some nouns have both forms of the plural; as יָמִים and יָמֹת (*from יוֹם*) *days*, שָׁנִים and שָׁנֹת (*from שָׁנָה*) *years*, בְּמוֹתַי, construct בְּמוֹתַי (*בְּמוֹתַי*) from בְּמוֹתַי.

8. The dual forms שָׁמַיִם *heavens*, and מַיִם *waters*, are plurals.

9. Nouns fem. ending in יָהּ or יָהּ, form their plurals by יָהּ; as עֲבָרִיּוֹת from עֲבָרִיָּה, מַלְכֵיּוֹת from מַלְכֵיָּה.

10. The following nouns, in their derivative forms, are *anomalous*: אָב (*a father*, constr. אָבִי, rarely אָב); אָח (*a brother*, constr. אָחִי); אָחוֹת (*a sister*), ראשׁ (*head*, plur. ראשִׁים); מַיִם (*waters*, constr. מֵי and מִימֵי); יוֹם (*a day*, plur. יָמִים, constr. יָמִי); עִיר (*a city*), בַּיִת (*a house*, const. בֵּית), פֶּה (*a mouth*), בֶּן (*a son*), בַּת (*a daughter*), קָדִישׁ (*a*

* אֲמָרִים אֱמֶת *words of truth*, instead of אֲמָרִי; שְׁנֵי כֶּסֶף *two talents of silver*, instead of שְׁנֵי; etc.

vessel, jewel), *חָם* (a father-in-law), *אָחָד* (one, first), *אִישׁ* (a man), *אִשָּׁה* (a woman), *אִמָּה* (a bond woman).^{*} See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in *אֵ-* instead of *תֵּ-*; and the Dual and Plur. end in *יָ-*, *יָ-* instead of *יָ-*, *יָ-*; these are Chaldaic forms.

NOTE 1. In a very few cases *אִשָּׁה* (woman, wife,) is Absolute.

NOTE 2. Forms like *רָעָה*, *מַעֲרָה*, *מִשְׁנָה*, are rare in the construct state. See 3. above.

NOTE 3. Paragoric letters are occasionally attached to nouns; as *חֵיתוֹ' a beast*, *מַעֲיִנוֹ a fountain*, *יְשׁוּעָתָה deliverance, help*, *בְּנֵי* and *בָּנוֹ a son*. See § 14. [F] note.

12. Nouns ending in *יָ-* often form their masc. plur. by adding *ם*; as *נָכְרִי a stranger*, plur. *נָכְרִים*. So also we have *גּוֹי a nation*, plur. *גּוֹיִם*, constr. *גּוֹיֵי*.

13. In a few words *אֵת* is used for *וְהָ* (fem. plur.); as *בְּצִוְתָאֵירֵי* for *בְּצִוְתָהוּ* from *בָּצָה*.

Exceptions to Gender.

§ 12. Names of Females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are *feminine* though of a *masculine* termination; as *רָחֵל Rachel*, *אִם a mother*, *מִצְרַיִם Egypt*, *צִיּוֹן Zion*, *רוּחַ the wind, spirit*, *עֵינַי the eye*, *רֶגֶל the foot*, *יָד a hand*, *אָזְן the ear*, *נַעֲלָיִם a pair of shoes*, *מֵאזְנָיִם a pair of scales*, *נְהַרִים two rivers*.†

OF ה LOCAL.‡

[§ 13. This is a *ה* suffixed to a noun of place, and signifies *to* or *towards*; as *אֶרֶץ-הָאָרֶץ towards the land, earth*, *אֹהֶל-הָאֹהֶל to the tent*, *מִצְרַיִם-הָמִצְרַיִם towards Egypt*, *הָהָרָה and הָהָרָה to the mountain*, *הַנֶּגֶב-הַנֶּגֶב to the south*, *מִרְיָה-הַמִּרְיָה to Mar-rah* (from *מָרָה ה*, changed into *ת*), *צִיּוֹן-הַצִּיּוֹן to Zion*, *הַשָּׁמַיִם-הַשָּׁמַיִם towards the heavens*, *בֵּיתָה-הַבֵּיתָה (constr. בֵּיתָה) to the house*, *נֹב-הַנֹּב to Nob*, *דֶּדָּן-הַדֶּדָּן to Dedan*.]

^{*} From *חָם* (blood) we find *חֲמָקָה* for *חֲמָקָה*; and from *יָד* (a hand) comes *יָדָה* instead of *יָדָה*.

† *צִהְרִית* (mid-day), and a few others, have the form of the Dual. The reason of this is very uncertain.

‡ Examples are not to be committed.

DERIVATIVE PRONOUNS.

[§ 14. These are *parts* or *fragments* of the Primitive pronouns (§ 67.) (as י from אֲנִי נָךְ, from אַתָּה נָךְ, etc. ה in the 2d persons Sing. and Plur. being changed into כ, ך, or ך,) which are joined to the end of nouns and supply the places of pronouns *possessive*. They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns:

Examples.

			סֵפֶר	a book	
			* י	my	"
		ךָ	כָּה	thy	masc.
		כִּי	ךָ	thy	fem.
		וְ	הוּא	הוּא	his (its.)
		וְ	הִיא	הִיא	her (its).
			נָךְ	our	
			כֶּם	your	masc.
			כֶּן	your	fem.
Once.	Poetic.		הֵם	their	masc.
(מִן)	(מִן)		הֵנָּה	their	fem.]
			וְ	הֵנָּה	their fem.]

וְ and
י are sometimes
paragoric; as
חֵייתוֹ a beast,
מַעְיָנוֹ a fountain,
נִגְלָתוֹ glorious,
הוֹשִׁיעַנִי who
bringeth down,
יוֹשְׁבֵי inhabiting,
מֶלֶכִּי a king, בְּנֵי
a son.

NOTE 1. When the above suffixes are appended to dual and plural nouns (masc.), the ה of הֵם and ים is omitted; as כַּיָּדִים hands, כַּיָּדִי (masc.), כַּיָּדִי (fem.), thy hands; סְפָרִים books, סְפָרָיו his books; the י however between the noun and suffix, will distinguish the plural noun; as בְּנֵיהֶם their children, from בֶּן a child. See § 73. Note. 1.

NOTE 2. When suffixes are added to nouns (fem.) ending in ה, the ה is changed into ו; as אִשָּׁה a woman, wife, אִשְׁתִּי (not אִשְׁתִּי) my wife, אִשְׁתִּי thy wife, אִשְׁתּוֹ his wife; מְלָאכָה a work, מְלָאכָתִּי his work.

* When this suffix has the vowel (־) or (־) before it, the noun to which it is attached is plural; as אֶיְבִי my enemy, אֶיְבָי or אֶיְבָי my enemies; the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

NOTE 3. After זֶה (fem. plur.) a ך is generally placed before the suffix; as בְּמִשְׁפְּחוֹתֵיהֶם *as to their families*, from מִשְׁפָּחָה *a family*, בָּנוֹת *daughters*, בְּנוֹתֵיהֶם *thy daughters*: here ך seems to be superfluous. See § 73. Notes 1. 3.

NOTE 4. Nouns ending in ה take the suffix הֵי instead of י, and הֵי instead of הֶה; as עֵלֶה *his (its) leaf*, from עָלָה; מֵרָאָה *her appearance*, from מָרָאָה. But this is not always the case.

Some nouns and particles take י before their suffixes like plur. nouns; as אָבִי *thy father*, אָחִי *his brother*, עָלָיו *upon, by him*, אֵלַי *to me*, אֵלֶיךָ *to thee*, etc. In Poetry עָלַי *upon, with*, אֵלַי *unto*, מִנִּי *from*, עָרִי *even*, are used for עָלֶיךָ, אֵלֶיךָ, מִנִּי, עָרִי. See § 71. § 11. 10.

OF VERBS. *Praeter Tense.*

[§ 15. The third person masc. sing. praeter active Indicative, is the *root* of nearly all words.*

In Hebrew there are but three moods; viz. Indicative, Infinitive, and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with (·) *Kaumets* and (-) *Pattakh*, or with *two* (·) *Kaumets* when its last letter is א or ה; as אָמַר *he said*, בָּדַל *he divided*, יָלַךְ and הִלַּךְ *he went*, קָרָא *he called*, הָיָה *he was*, רָאָה *he saw*.*

NOTE. A few roots have (·) and (· ·) (*Kaumets* and *Tsaree*); as מָלֵא *he (it) filled, was filled*, יָרָא *he feared, was afraid*, חָפֵץ *he was pleased*; and a very few take (·) and (· ·) (*Kaumets* and *Kholem*); as יָכֵל *he was able*. These are commonly *intransitive*, and are called *verbs final Tsaree, verbs final Kholem*. The active participle *Kal* of these verbs has the same form as the *root*; thus, מִמְלֵא *he is filling*, יָרֵא *(construct יָרָא) fearing*. See § 75.

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Suffixatives*

* The root of verbs whose middle radical is י or ו (see § 28) is almost always the Infinitive; as קָם *to arise*, הָלַךְ *to go*, בָּרַךְ *to consider*.

Singular. (*Kal*).

(יָצַר: יָצַר) § 66. 5.) פָּקַד { *he visited*, (רָאָה) *he saw*,
 (קָרָא) *he called*).

(תָּהּ) (תָּהּ) —

הָ — *she**

(תָּוָה) —

הָ — *thou masc.*

(תָּוָה) (תָּוָה) —

הָ — *thou fem.*

הָ — *I*

Plural.

נָּ — *we*

תָּם — *ye masc.*

(תָּנַח) —

תָּן — *ye fem.*

(וְנָּ) (וְנָּ) — *they common, also ye*

Imperative; as פָּקְדוּ *they produced*, פָּקְדוּ *produce ye*;

פָּרִי *they were fruitful*, פָּרִי *be ye fruitful*.]

NOTE. וְ prefixed to a praeter tense often converts it into the future. See § 22.

VERBS. Future Tense.

[§ 16. The following fragments of the primitive pronouns (see § 67.) are appended to the root to exhibit the persons, number, and gender, in the future tense; thus,

Singular.

once. Paragoric Letters. פָּקַד *he visited*.
 (הָ) הָ — יָ *he shall or will, let him, it, may he, it. †*
 הָ — תָּ *she " " let her; thou shalt masc.*
 תָּ — תָּ *thou shalt or wilt fem.*
 twice. (הָ) הָ — אָ *I shall or will, let me.*

Plural.

הָ — נָּ *we shall or will, let us.*
 § תָּ — תָּ *ye " " masc.*
 once. תָּ — תָּ *ye or they shall, let them fem.*
 אָ § תָּ — יָ *they shall or will, let them masc.]*

* All the conjugations receive the affirmatives in the same way.

† These are paragoric endings.

‡ The prefixed fragments are called *Praeformatives*, the suffixed fragments *Sufformatives*. All the conjugations receive the above pronouns in the same manner.

§ paragoric is common at the end of וְ; as תָּאָחִיז *ye shall die*, for תָּאָחִיז or תָּאָחִיז *they shall lack*, for תָּאָחִיז.

NOTE 1. ך prefixed to a *future* tense, often throws it back into the *praeter*; as וַיִּסְקֹר *he shall visit*, וַיִּסְקֹר *and he visited*. See § 23.

NOTE 2. The above pronouns are called **Praeformatives** and **Suf-**
formatives. See preceding page † note. The **Praeformatives** exclude
the ך (characteristic) of *Niphal*, and the ך (characteristic) of *Hiph.*,
Hoph. and *Hithpael*. See § 45. Note.

NOTE 3. הַּ־paragogic is very common in the 1 pers. sing. and plur. of the Fut., and 2. pers. sing. masc. of the Imperative; as אֶמָּוֶת *I will kill*, for אָמַת; נִבְּרָכָה for נִבְרַח; אֶבְרָךְ for אָבְרַךְ; נִבְּלָה (regularly נִבְלָה) for נִבַּל from בָּלָה; (הַּ־is paragogic 3 times; viz. in אֶבְרָךְ, אֶמָּוֶת, אֶתְּנָה *Kal*, יִרְשָׁנָה *Piel*); Imperative קִבְּמָה *arise thou*, from קָם, שְׁמָרָה, שְׁמַעָה, etc. See § 49.

[illegible]

NOTE 5. There are a few *Plurilateral* verbs; as קָרַבְל, רָמַסֵּשׁ, תַּחֲרַת, פָּרַשׂ, פָּרַס, חִצּוֹץ.

NOTE 6. Some verbs double their *first* and *last* radicals, and some their *first* and *second*; as כָּבַד from כוּל; טָאָט from טוּט; שָׁעַר from שַׁעַר. Some double their *last* radical; as אָמַל from אָמַל; שָׁאָן from שָׂאן; רָצַן from רָצַן. Some double their *second* and *third* radicals; as שָׁחַר from שָׁחַר; חָמַר from חָמַר. יָסַר is from יָסַר; חָסַם is from חָסַם.

NAMES AND SIGNIFICATIONS OF THE CONJUGATIONS.

[§ 17. Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

1. Kal is active;* as פָּקַד *he visited*, יָרָא *he feared*, (בָּא *he came*, from בָּוֹא; מָת *he died*, from מוֹת; see §§ 28. 54.).

2. Niphal is passive; as נִסְקָה *he was visited*. Sometimes it is active or reflexive.

* The *Examples* are not to be committed in any case, either before or after this.

For Piel & Pual, see 6. 7. below.

3. Hiphil is causative; as הִפְקִיד *he caused to visit*.
(It is sometimes like Kal in signification).

4. Hophal is passive of Hiphil; as הִפְקַד *he was caused to visit*. See (d) below.

5. Hithpael is both active and passive; as הִתְפַּקֵּד ^{gk. midde van} *he visited himself*, הִתְבָּרַךְ *he was blessed*, הִתְהַלֵּךְ *he walked continually*.] (הִתְפַּקְדוּ and הִתְפַּקְדוּ occur).

Recapitulation.

[(a) All roots are in Kal; as קָטַל *he killed*.

(b) — נָ prefix is Niphal; as נִקְטַל *he was killed*.

For Piel and Pual see 6. 7. below.

(c) הָ וִי וַ prefix, and י (not always) inserted denote Hiphil; as הִקְטִיל *he caused to kill*; הִשְׁקָה *it watered*, הִרְאָה, הִעֲלָה.

(d) הָ, הוּ, or הָ prefix is Hophal; as הִקְטַל *he was caused to kill*, הִשְׁכַּב *he was made to lie down*, הִקְמַם *it was established*; הִנִּיחַ, הִעֲלָה, once הוֹדִיעַ.

(e) — הִתְ prefix is Hithpael; * as הִתְקַטַּל *he killed himself*. הִתְ and הִתְ are very rare. See §§ 38. 39.]

The ה characteristic (with but one exception, viz. מִתְדַּפְּקִים Participle, Judges 19: 22,) is always assimilated when a letter of the same organ follows it; as הִדְבֵּר for הִתְדַּבֵּר; הִטְהַר for הִתְהַרְהַר; הִטְמַם and הִדְשִׁינָה for הִתְהַדְּשִׁין.

* The second radical commonly takes a Dagesh in this conjugation.

† The characteristic ה is often assimilated when other letters follow it; as הִתְחַבַּם for הִתְחַבַּם; הִתְחַבַּם for הִתְחַבַּם; הִתְחַבַּם for הִתְחַבַּם; הִתְחַבַּם for הִתְחַבַּם; הִתְחַבַּם for הִתְחַבַּם.

The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as *הִתְחַלֵּה* *he pretended to be sick*, from *חָלָה*; *הִתְחַכֵּם* *he acted cunningly*, from *חָכַם*; *תִּתְנַחֵם* (with *ח* characteristic assimilated) *thou wilt show thyself upright*, from *נָחַם*; *תִּתְבַּר* *thou wilt show thyself pure*, from *בָּרַר*; *תִּתְחַסֵּד* *thou wilt show thyself merciful*, from *חָסַד*.

PIEL.

[6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the *first*, and a *Dagesh* in the *second* radical; as קִדַּשׁ *he caused to be holy, he consecrated*; צִוָּה *he commanded*, (with suff. הוּ) צִוָּהוּ *he commanded him*); שְׁלַח (שִׁלַּח) *he sent*; חָיָה *he preserved alive*; דִּבֶּר (דִּבַּר) *he spoke*.* Other forms are like מָלַא גִּידַע (גִּידַע); once נִפְּטַנִי for נִפְּטַנִי, and הִתַּל (הִתְלִי) for הִתַּל. See § 44.]

When the second radical is a *Guttural* (א, ח, ה, נ, ך) or ך, *Dag-esh* is *excluded*; as בָּעֵר, בָּהֵר, בָּהֵם, בָּחֵשׁ, etc.; and in this case the *first* radical commonly takes *Tsaree* under it; as בָּרַךְ (בְּרַךְ) *he blessed*, instead of בִּרַךְ; פָּאֵר, אָחַר, נָהַל, רָעָה, קָרָה, etc.† See § 4.

The *Infin* and *Imper. Piel* are formed by changing the vowel *Khe-rek* or *Tsaree* of the *first* radical, into *Pattakh* or *Kaumets*; as *אָדַח* to *make holy*, *שִׁלַח* (*שִׁלַּח*) to *send*, *שִׁלַּחְךָ* to *send thou*, *דַּבֵּר* (*דַּבְּרֵה*) *speaking thou*, *פָּקַד*, *פָּקְדֵה* to *comfort*, *נָחַם*, *נָחֵם* to *comfort*, *בָּרַךְ*, *בָּרֵךְ* to *bless*, *בָּרַךְ* to *bless thou*, *קָרַב*.

Peculiar forms. חֲבִי (Hosea 6: 9) is for חֲבִיה from חָבָה; Imper. בִּזֵּר.

Apocopated forms. צו, מן, גל, etc. for צוה, מנה, גלה, etc.

* Piel and Pual have the same *letters* as Kal, but different *vowels*. The Dagesh characteristic of these conjugations is occasionally omitted even when the second radical is neither a Guttural nor ʾ. See § 4. † note.

† With prefix בְּדִבֵּר in speaking, with suffix בְּדִבְרִי when I spoke, בְּעֵצְנִי in my gathering, when I gather.

‡ Verbs עָלַ and עָלָ have the following forms in Piel: יוּמַם (instead of יָמַם, from יָמַם); מוּחָה, מוּחָה, מוּחָה, מוּחָה, מוּחָה, etc.; בּוּיַן (instead of בּוּיַן, from בּוּיַן); עוּלַל (rarely like עוּלַל) from עוּלַל, etc.

Exceptions. קַיִם and קָיִים; עֵצֶר, עֵזֶל, עֵדָה, קְדָה, בָּדָה, עֵיד, עֵדָה, טָבַע .
from קוֹם; חַיִּב is from חָיַב .

PUAL.

[7. Pual is the *passive* of *Piel*; it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical (see preceding page * note); as קָדַשׁ *he was made holy*; לָקַח (לָקַח) *he was taken*, fem. לִקְחָה; יָלַד (אִמָּה) *he was born*, שָׁדַד and שָׁדַד *he was spoiled*, (אִמָּה), פָּלוּ *they are finished* (from פָּלָה), רָחַץ (רָחַץ) *he was washed*, נָחַם, רָחַם, etc.]

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem*; as בִּרְךָ (not בִּרְכָה), *he was blessed*, שִׁרְשַׁר, זָרַע (from זָרַח), *he was sown*, מָצַח, מָצַח, etc. See § 4.

NOTE. Verbs עָוָה (עָוָה) and עָוָה have forms like the following in Pual; עוֹלָל, בּוֹנֵן, רִוּחַם, קִיּוּמָם, סָבַב (not סָבַב) from סָבַב, etc. See § 44.

Exceptions are like צָוָה, צָוָה, etc.

PARTICIPLES, INFINITIVES, AND IMPERATIVES.

[§ 18. When the *first* letter of a root has a *Kholem* (וּ) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing*, from עָשָׂה *he made, did*; זֹרֵעַ (זָרַע) *seeding, producing*, from זָרַע; רוֹמֵשׁ *creeping, moving*, from רָמַשׁ; שֹׁפֵךְ *he who spills, pours out*, from שָׁפַךְ; שֹׁפֵט *he is judging*, from שָׁפַט. Fem. singulars end in הָה, הָה, or תָה; masc. plur. הֵם. fem. plur. הֵנָּה.*

ב distinguishes the participles in *Piel*, *Pual*, *Hiphil*, *Hophal*, and *Hithpael*; see the following small print.]

[The Article (ה) prefixed to a participle denotes *who, that, which*; as הֹרֵמֶשׁ (fem. הֹרֵמֶשׁ) *which is creeping, moving*; הֹדוֹלֵךְ *that is going*; הֹסֹבֵב *which is surrounding*. Plur. masc. הֹצֵאִים *who are going*

* The participles in *all* the conjugations take the forms of nouns or adjectives.

out, from יָצָא; construct forms יֹצֵאִי *the goers out of, those going out*; יֹדְעֵי *the knowers of, those knowing*.^{*} (With י epenthetic and paragogic, יֹשְׁבֵי from יָשַׁב, יֹמְמֵי from יָמַם). See § 81.

The Participle *Niphal* prefixes נ to the root; as נִחְמָד *being desired* i. e. lovely, desirable; נָכַב, נָכוֹן, from כָּבַב and כָּוֵן. הָ, חָ, טָ, fem.; יִם plur. masc.; וֹת plur. fem.* All the participles beyond *Niphal* are formed by prefixing מ to the root; thus, מְרִיחָה (fem. מְרִיחָה) *brooding*, Piel; מְזַיֵּעַ *causing to divide* (from זָרַע), *seeding* (from זָרַע), Piel; מְבִיא *causing to come* i. e. bringing (from בָּא), *establishing* (from קָם), Hiphil; * מְהַלֵּךְ *walking* (from הָלַךְ), Hithpa-el.* With י paragogic, מְשַׁמֵּר, מְגַבֵּר, etc. Hiphil. See § 81.]

[§ 19. When the *second* letter of a root has a *Shoo-rek* (וּ) or *Kibboots* (כּ), it indicates the *passive* participle Kal; as אָרוּר (אָרַר) (fem. אָרוּרָה) *cursed*, בְּרוּךְ (בָּרַךְ) *blessed, he is blessed, a blessed one*. הָ or תָ fem.; יִם or וֹת plural.*]

[§ 20. When the *second* letter of the root has a *Kholem* (וּ) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative* Kal; as לְמַשֵּׁל (with prefix ל) *to rule*; עָבַד (לְעָבַד) *to cultivate, serve*; עָשָׂה *to do, to make*; אָכַל *to eat*; with suffix אֲכַלְךָ *to eat thee*, i. e. thy eating, thou eatest, אֲכַלְכֶּם *to eat you*, i. e. you eat; אָמַר *say thou*; זָכַר *remember thou*. See §§ 33. 49.

The *other* persons of the Imper. are distinguished by *sufformatives*; thus: יָ thou fem.; as אָמְרִי *say thou*, עֲשִׂי *do thou*; יָ ye masc.; as פְּרוּ *be ye fruitful*, אֲמָרוּ.

* The participles in *all* the conjugations take the forms of nouns or adjectives.

† The prefixes ל כ ב מ are *often* prefixed to the Infinitives in *all* the conjugations; as לֵאמֹר *to say, saying*, לַעֲשׂוֹת *to make, in making, as to the making*, מְשִׁמְרִי *when he heard, מְרַאֲיוֹת from seeing*. These are similar to the Latin Gerunds.

say ye; נָה (ן ן ן) ye fem.; as שִׁבְנָה return ye, from
*קָרְאֵן, קָרְאֵן, שְׁמַעֵן, שְׁמַעֵן, שׁוּב

For the Imp. and Infin. in the other conjugations, see
§ 30. small print. §§ 31. 40. Also § 17. 6. small print.

CONSTRUCTION. (*Construct state*).

[§ 21. When two nouns come together signifying different things, *of*, or *of the*, must commonly be placed between them; as רִיחַ אֱלֹהִים the spirit *of* God, פְּנֵי הַמַּיִם the faces *of* the waters, רִגְלֵי פְּנֵי הַיָּם faces *of the* expanse, מֵי הַמַּבּוּל the waters *of* the flood, מַצְרַיִם הַמַּיִם the waters *of* Egypt. Final ם of the Dual and Plural is dropped in this state; the fem. ה is generally changed into ח, ת, or ת; as בְּנֵי sons *of*, not בָּנִים; חַיִּית *beast of*, not חֵיה; אִשְׁתְּ *the wife of*, not אִשָּׁה. Nouns ending in ה change it into ה in the *construct*; see § 11. 3. Also § 66. (2).]

NOTE. The second noun is of course in the Genitive case. See § 11. *Exceptions*. 1. 2.

OF ך CONVERSIVE OF THE *Praeter*.

[§ 22. The prefix ך (ך, ך, ך, ך), often changes the *Praeter* tense into a *Future*; as אָכַלְתָּ thou *hast eaten*, וְאָכַלְתָּ and thou *shalt eat*; מָחִיתִי *I destroyed*, וּמָחִיתִי and I *will destroy*; חָי (from חָיִי) he *lived*, וְחָי and he *shall live*; הָיוּ they *were*, וְהָיוּ and they *shall be*; הִקִּמֹתִי (Hiph. of קָם) I *have established*, וְהִקִּמֹתִי and I *will establish*.†]

* These sufformatives are appended in the same manner to *other* conjugations; as הִשְׁמַרְנוּ הִשְׁמַרְנוּ *Niphal*; קָשְׁלוּ קָשְׁלוּ *Piel*; הִמְצִיאוּ (for הִמְצִיאוּ from הִמְצִיאוּ) *Hiphil*; etc. throughout.

† This ך frequently changes the *tone syllable*. See § 66. (7).

OF 7 CONVERSIVE OF THE *Future*.

[§ 23. ׀׀׀׀ prefixed to a *future* tense, *generally* throws it back into the *praeter*; as יאמר (יאמר) *he shall say*, ויאמר *and he said*; יבדל *he shall divide*, ויבדל *and he divided*; תבא *she shall go*, ותבא *and she went*; יראה (יראה) *he shall see*, וירא *and he saw*; יתרא (ראה) *(from ראה)*; ונפן (פנה) *(from פנה)*. See § 66. (7). § 50.

NOTE 1. When ך follows ך, the Dagesh is *always* omitted; as יְהִי *he (it) shall be*, וַיְהִי *and it (he) was*; וַיִּבְרָא וַיִּבְרָךְ (from וַיִּבְרָא וַיִּבְרָךְ) (from וַיִּבְרָא וַיִּבְרָךְ); וַיִּבְרָא וַיִּבְרָךְ (from וַיִּבְרָא וַיִּבְרָךְ); Shevau is vocal in these examples, Dagesh being implied in ך. See § 7. 1. small print.

NOTE 2. When א (a guttural cannot take Dagesh,) follows, ו takes *Kaumets*, i. e. *Patakh* is *lengthened* (see § 4.); as אֶחֱבֵה *I shall hide*, וָאֶחֱבֵה *and I hid*; אֶירָא *I shall fear*, וָאֶירָא *and I was afraid*; אֶכֶּל (אָכַל) *I shall eat*, וָאֶכֶּל *and I ate*; אָמַר (for אָמַר) *I said*. * ו occurs for ו 2 Sam. 1: 10.

NOTE 3. This γ frequently draws back the tone and shortens the final vowel; it also often causes verbs לָחַץ to lose their ה; see the examples above. See § 66. (7). Also § 50.]

COMPARATIVE DEGREE.†

[§ 24. The Comparative may be known by the prefix מ (or particle מִן); as מִכָּל *in comparison of all*, i. e. more than, above all; מִזֶּהָב *in comparison of gold*, i. e. more than gold; מִדְּבַשׁ *sweeter than honey*; 'two are better מִן־הָאֶחָד *than one.*'

This מ, prefixed to an Infinitive, often denotes a *negative*; as מִנְשׂוּא *not to be forgiven* i. e. so that it cannot be forgiven; מִרְאוּת *from to see*, so that he could not see, מִהֵבֵיט.

* ו conversive is sometimes attached to the word which *precedes* the future ; as וַעֲלֶה אֵד (= וַיַּעֲלֶה אֵד) and a vapour went up.

† The *positive* degree is of course, any adjective.

‡ In a few cases the Comparative expresses the *Superlative*; as 'The serpent was crafty מְבִיל מֵכָל above all.'

from looking, so that he could not look ; מִרְדָּה from going down, so as not to go down ; מִרְדָּה from pursuing.] *

SUPERLATIVE DEGREE.

[§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly* ; as מְאֹד טוֹב *very good* ; וַיִּרְבוּ מְאֹד *and they multiplied exceedingly* ; גָּבְרוּ מְאֹד מְאֹד *they prevailed exceedingly much*.

2. By *repetition* ; as טוֹב טוֹב *good good* i. e. *best* ; מְאֹד מְאֹד *very exceedingly* ; עֲבָדִים לְעָבֵד *a servant of servants* i. e. *an abject slave* ; בְּמֵאֹד מְאֹד *in the highest degree*.

3. By a *synonymous word* ; as מְנַח חֶלְקִי *the portion of my inheritance* i. e. *my greatest inheritance*.

4. By using *a name of the Deity* ; as אֲרֵזֵי יְאֵל *cedars of God* i. e. *loftiest cedars* ; לִפְנֵי הַיְּהוָה *a mighty hunter before the Lord* i. e. *a great hero of the chase* ; עִיר גְּדוֹלָה לְאַלֹהִים *a great city before God* i. e. *a truly great city*. See § 10. (a.)]

✓ VERBS לֵה.

[§ 26. 1. Verbs whose last radical is ה, often change it into ו in the Infinitive of all conjugations ; as עֲשׂוֹת (לַעֲשׂוֹת) *to make, do, (making)*, from עָשָׂה ; רְאוּת (לִרְאוּת) *to see, (seeing)*, from רָאָה ; מְנוּת (לְמְנוּת) *to number*, from מָנָה ; הִיוּת (with prefix and suffix בְּהִיוּתָם,) and הִיו *to be*. See §§ 55. 95.

* The adjective is sometimes omitted ; as Is. 10: 10, 'their gods מִי־רוּשָׁם (were strong) in comparison of those of Jerusalem.'

2. When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הִיָּתָה *she (it) was*, from הָיָה; פָּתְחָה *she (it) opened*, from פָּתַח. See §§ 52. 53.

3. When אֲנִי (*I*), תּוּ (*thou*), נוּ (*we*), יָתֶן (*ye*), or נָה (*ye or they fem.*), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי *I have done, made*, עָשִׂיתְּ *thou (fem.) hast done*, עָשִׂיתֶם *ye have done*, from עָשָׂה; רָאִיתִי, רָאִיתְּ (with ה paragogic and י omitted רָאִיתָה), רָאִיתֶם, from רָאָה *he saw*; מָחִיתִי from מָחָה.* מָחִיתְּ *they did, made*, from מָחָה, מָחִיתֶם, מָחִיתְּ. See § 53.

Anomaly. שָׁלַחְתִּי for שָׁלַחְתִּי from שָׁלַח.

4. The Imperatives of these verbs are formed thus; עָשֵׂה *make, do thou*, עָשִׂי fem., עָשׂוּ *do ye*, עָשִׂינָה fem.; רְאֵה *see thou, regard*, fem. רְאֵי, plur. רְאוּ, from רָאָה; הָרִי, and הָרִי, (וְהָרִי) *be thou*; fem. הָרִי, plur. הָרִי; פְּדֵה *redeem thou*, פְּדִינָה *turn thou*. See §§ 4. 55. 88.]

VERBS פִּי and פִּנּוּ

[§ 27. Verbs whose first radical is נ or י often drop it in the Imperative and Infinitive; and in the *Infinitive*, they postfix ת; as יֵצֵא *go thou*, יֵצֵא *to go* (יֵצֵא in *to go him, when he went*), from יָצָא; לֵךְ and לֵךְ- *go thou*, (לֵךְ- *get thee out*), לֵךְ, *to go*, from יָלַךְ; שֵׁב *dwelling, sit thou*, שֵׁב *to dwell, sit*, from יָשַׁב; יָדַע *know thou*, יָדַע *to know*, from יָדַע;

* In some cases the י is omitted; as הָרִי for הָרִי, etc.

רָשׁ and רָשׁ *possess thou*, from יָרַשׁ; תֵּן *give thou*, Infinitive תִּתֵּן, once תִּתֶּנָּה (Ps. 8: 4) for תִּתְּנָה, from נָתַן; שָׁא *approach*, Infinitive גָּשָׁה (לְגָשָׁה) from גָּשָׁה; נָשָׂא *lift up, pardon*, Infinitive שָׂא and שִׂיא from נָשָׂא. The verb לָקַח *he took* is conjugated like a verb פָּנָה; as קַח (קָחָה) *take thou*, Infinitive לִקְחָה. Infinitive with suffixes, שִׁבְּרִי and שִׁבְּרִי from יָשַׁב; קָחָהוּ, תִּתֵּנִי, גָּשָׁהוּ, etc. See §§ 83. 84. 90. 91.]

NOTE. נָשָׂא (*lift up*) occurs for נָשָׂא Ps. 4. 7.

VERBS ע"י and ע"י.

[§ 28. Verbs which have ך for a middle (second) radical have but *two* letters in the *praeter tense Kal*; the *Infinitive* (which has *three* letters) is considered as the root; as קָם (once קָאם) *he arose*, בָּא (not בָּוּא) *he went*, בָּל (Is. 40: 12 וְכָל) *he measured*, שָׁמַתִּי (not שָׁוַמַתִּי) *I placed*, שָׁמַתֶּם *ye placed*, קָמְנוּ *we arose*, יָמָתוּ *they died*, גָּרַתָּה (with ה paragogic,) *thou sojournedst*, שָׁת *he placed, appointed*, from קָם, בָּוּא, כּוּל, שׁוּם (שִׁים), גּוּר, מוּת, (שִׁית).* See §§ 44. 54.]

OF DEFECTIVE VERBS.

[§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root has lost its *first* letter, it is a י or נ; if it has lost its *second* letter, it is a ך; if it has lost its *third* (last) letter, it is a ה; hence, by restoring what is lost, you form the perfect root.†]

* A few exceptions occur here like גָּנַח, שָׁנָה, גָּנַח, etc. which are conjugated like *regular* verbs.

† It often happens that when a *Tsaree* (..) is under the Praeformative, י (seldom ה) has been dropped; when a *Kaumets* (.) is under it, ך or the doubled radical has been dropped; and when a *Dagesh* follows the Praeformative, נ has been dropped; but see § 30.

NOTE. As some verbs have their second radical *repeated (doubled)*, as *סָבַב*, *גָּלַל*, etc. they often lose such last letter. See Note 3. below.

EXAMPLES.

יְהִי it shall be, from *הָיָה he (it) was*; *וַיֵּרָא and he saw*, from *רָאָה*. See § 15. Also § 23.

וַיַּעַשׂ and he made, from *עָשָׂה*; *וַיְהִי and it was*, from *הָיָה*.

וַיִּשְׁמַע to cause to shine, from *אָזַר* (§ 31.); *וַיִּשֶׁם and he placed*, from *שָׂם*. See § 15. * note.

וַיִּתֵּן and he placed, gave, from *נָתַן*; *וַיִּצַּע and he planted*, from *נָטַע*.

וַיִּבְנֶה and he built, made, from *בָּנָה*; *וַיִּצְוֶה and he commanded*, from *צִוָּה*.

וַיַּדַּע and he knew, *הַדְרָעַת the knowledge of*, *לִדְרֹעַ to know*, from *יָדַע* (§ 27); *וַיֵּלֶךְ and he went*, from *יָלַךְ*.

וַיָּבִיֵא and he brought, from *בָּוֵא*; *וַיִּצְּרֶה and he formed*, from *יָצַר*; future *יִוָּסֵם אֹסֵם* etc. from *יָסַם*; *וַיִּצְּא*, etc. from *יָצָא*, etc. See § 51.

וַיִּנְחִלֵהוּ and he placed him, from *נָחַל*; this form however is peculiar as it respects the *Dagesh*.

NOTE 1. If a verb (root) drop *two* letters, they are *נ* (at the *beginning*) and *ה* (at the *end*); as *וַיִּכּוּ and they smote*, *וַיִּכֹּם and he smote them*, from *נָכַח*.

NOTE 2. When *קח* are left, always prefix *as*; -*קח (קָחָה) take thou*, *וַיִּקַּח, וַיִּקְחָה, וַיִּקְחוּ, etc.* from *קָחָה*. *וַיִּנְחִלֵהוּ (הַ נְחִלָּה וַיִּנְחִלָהּ) (parag.)*, *וַיִּנְחֵל (נָחַל -) etc.*, come from *נָחַן*. See § 42. Note 1.

NOTE 3. It is frequently necessary to double the second radical; as *וַיִּשְׁכַּב and they subsided*, from *שָׁכַב*; *וַיִּשְׁכַּב Hoph. of שָׁכַב*; *וַיִּשְׁכַּב and they subsided*, from *שָׁכַב*; *וַיִּשְׁכַּב Hiph. of שָׁכַב*; *וַיִּשְׁכַּב and they subsided*, from *שָׁכַב*. See § 17. 6. † note.

NOTE 4. Some verbs require א for a third radical; as **הָלַךְ** *he went*, from **הָלַךְ**; **כָּבַדוּ** *they restrained*, from **כָּבַד**; **יָרַץ** from **רָץ**. See § 53.

NOTE 5. In a very few cases י may be inserted; as יָשָׁם יָשָׁם from יָשָׁם. Seldom must א be prefixed; as אֶחָד from אֶחָד. Hiph. from אָכַל; אֶחָד (fut. Piel) from אָכַל.

NOTE 6. Verbs פ' in the future Kal have *two* forms, thus: יִרְשׁ and יִרְשׁוּ; and יִרְשׁוּ and יִרְשׁוּ; יִקְרָא and יִקְרָאוּ; etc.

OF NIPHAL.

[§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפָּרֵד it shall *be* divided, יִקָּרָא it shall *be* called; יִקָּו let them *be* gathered, from קָוָה; וַתִּשְׁחָח and it *was* corrupt, from שָׁחָח; וַתִּמָּלֵא and it *was* filled, from מָלֵא; וַתִּפְקְחֵנָה and they *were* opened, from פָּקַח; וַיִּמְחוּ, יִמָּחוּ, from מָחָה; כִּפְסָה from אָכַף; וַיִּשְׁאָר from שָׁאָר.

NOTE. When the first radical is א, ה, ח, ע, or ר, (these cannot receive Dagesh,) the Praeformative takes the vowel (..) Tsaree; as תִּרְאֶה *it shall be seen*, for תִּרְאֶה (or תִּרְאֶה); תִּחַלֵּץ, תִּחַלֵּץ, תִּחַלֵּץ, etc.]

INFINITIVE AND IMPERATIVE.

[וְהָיָה or וַיְהִי distinguish the Infin. and Imper. of this conjugation; as הֵבִיאָם (with prefix בְּ) *to be created them* i.e. their being created; הִפְרֶדְךָ (הִפְרָדְךָ) *be separated, also to be separated* i.e. being separated; הִשְׁמַרְךָ *to be watchful, also be thou watchful, take care*; הִנָּחֲרוּ from נָחַר (§ 51.), הִנָּחֲלָה from נָחַל, הִנָּחֲלוּ from נָחַל, הִנָּחֲנוּ from נָחַס, הִנָּחֲנוּ from נָחַל, הִנָּחֲנוּ from נָחַשׁ, הִנָּחֲנוּ from נָחַשׁ, הִנָּחֲנוּ from נָחַשׁ, הִנָּחֲנוּ from נָחַשׁ, * See § 99.]

Anomaly. אֶדְרֶשׁ for הֶדְרֶשׁ.

* Sometimes נ characteristic remains in the Infinitive; as נָכַסְתָּ, נָלַחְתָּ, נָשְׁלַחְתָּ, נָשְׁלַחְתָּ, etc.

The prefixes ל ב sometimes exclude ה characteristic and take its vowel ; as בכתל for בחכתל ; לראות for לראות ; etc.

Anomalous is **בהרג** for **בהרג**. See § 61. (2).

OF HIPHIL. (*Infinitive and Imperative.*)*

[§ 31. The Infin. and Imper. of this conjugation may be distinguished by the vowel (-) *Pattakh* under ה characteristic; as הַבְּדִיל to *cause to divide*, from בָּדַל; הוֹצֵא (for הוֹצֵא or הוֹצֵא see § 51) *cause to come, bring out*, from יָצָא; הַשְׁמִיר and הַגְּלוֹת from גָּלָה; הַבֵּט and הַפְּטִיט from נָבַט; הַשֵּׁה from נָטָה; etc.

הֵ is used when the verb is defective in ו; as הֵאִיר to *cause to shine*, from אָוַר; הָשִׁב and הָשִׁיב *cause to return* i. e. restore; הֵסֵב from סָבַב.

הֵ or הוֹ is used when the verb is defective in י; as הוֹלִיד and הוֹלִיד from יָלַד.* See § 99.]

Apocopated. הָס from נָסָה; הָךְ from נָכָה; etc.

Peculiar forms. הָרַב from רָבָה; הָרַף from רָפָה; see § 50. Infinitive הַכּוֹחַ from נָכָה.

Anomalies. הָיִל from יָלַל; הָטִיב and הָטִיב from יָטַב; הָקַצוֹת, הָרַגְזוֹ, הָרַגְזוֹ, etc.

אֵת (אֶת-) *accusative*, and אִתּוֹ (אִתּוֹ-) *with*.

[§ 32. This particle is found joined to all the suffix-pronouns; as אֵתִי *me*, אִתְּךָ (אִתְּךָ) *thee*, אִתּוֹ *him* (it), אִתָּהּ *her* (it), אִתְּכֶם *you*, אִתָּם *them*, etc. אִתִּי *with me*, אִתְּךָ (אִתְּךָ) *with thee*, אִתּוֹ *with him*, אִתָּם *with them*, etc. See § 71.]

INFINITIVE AND IMPERATIVE KAL.

§ 33. The *short* Kaumets which distinguishes the Infinitive and Imperative is frequently placed under the

* The Infin. and Imper. of Hophal and Hithpael have the same forms as the *Præter*, verbs לִּח excepted. Hophal Imper. occurs but twice; as הִשְׁקָבָה, הִשְׁקָבָה for הִשְׁקָבָה, but even these are doubtful.

first radical when the Infin. and Imper. take *suffixes*, or the *fem.* or *paragogic* ה; as לַעֲבֹדָהּ *for to cultivate her* (it); לְשַׁמְרָהּ *to watch it*; בְּנִסְעָם *in their journeying, when they journeyed*; בְּקִרְאִי *when I call*; קְרִיאָנוּ *we call, our calling*; הִפְכִּי *to overthrow me, my overthrowing*; חֲנִנִי *pity me, for חֲנִנִּי from חָנַן*; זְכַרְנוּ *remember us*; שְׁמִרְנִי *preserve me*; etc. With ה *parag.* שְׁמַרְהָ *preserve thou, etc.* Fem. טַמְאָה, etc. See §§ 48. 49.

Roots beginning with א.

§ 34. Verbs whose first radical is א, frequently drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֶכֶּל (אֹכֵל once אֹכֵל) *I shall eat*, for אֶאֱכֵל; אֶמַּר *I will say*, for אֶאֱמַר; אֶהֱבֵ and אֶהֱבֵ *I shall love*; אֶחַר *I shall tarry*; etc.

Of נ Epenthetic.

§ 35. When a dagesh'd נ comes before a suffix or affix, it is called *Epenthetic*; as תַּחְתָּנָה *under, about it*; אֵינֶנָּה *not she (it), she is not*; תַּכְלֶנָּה *thou shalt finish it*, for תַּכְלֶה; תֹּאכְלֶנָּה *thou shalt eat it*, for תֹּאכְלֶה*; יוֹרֶנָּה *he will teach him*; תַּעֲטֶרֶנָּה *thou wilt crown him*; קַחֶנָּה *take (him) it*, קַחֶנָּה *take (her) it*, from לָקַח. See § 97. (7). This נ is merely *euphonic*, and adds nothing to the *sense*. See § 97. (7).

Sometimes the Dagesh is *omitted*; as אֶרְמְנֶהוּ, יַעֲבֹדֶהוּ, יִשְׁכְּנוּ, קִבְּנוּ, אֶתְקַנְהָ, etc. See § 97. (7).

ה Interrogative.

[§ 36. ה prefixed to a word is usually *Interrogative*;

* תֹּאכְלֶנָּה *ye or they shall eat*, תַּכְלֶנָּה *ye or they shall finish*.

as (אָדוּי אָנְכִי) אָמ (I) *keeping* (my brother?) הָמָן
(אָכְלָהּ) *hast* (thou eaten) *from?* *whether from?* *of?*
הֲלֹא *is there not?* *is, whether not?* הֲקֵלִי *whether they had*
abated, from קָלַל.

הֲ is used before a *simple* or *composite Shevau, Dagesh*,
or a *Guttural*; as הֲבָרְכָה אֶתְּהָא הוּא לְךָ *whether is there*
one blessing to thee? i.e. *have you one blessing?* *is there*
a blessing? הֲכַצְעֶקְתָּהּ *whether as to its cry?* הֲאֵלֶיךָ *shall*
I go? הֲאוֹכֵל *shall I eat?*

הֲ is used before a *Guttural with Kaumets*; as הֲהֵשֵׁב
(אָשִׁיב) *whether to cause to return (I shall cause to return)?*
i.e. *shall I certainly bring back?* (see § 46.); הֲאֵנֹכִי *have I?*

NOTE 1. הֲ is very seldom used; as הֲאַתָּם *whether you?*

NOTE 2. In a few cases the Interrogative הֲ is omitted; as אַתָּה *is it*
so? for הֲאַתָּה; אַתָּה *art thou?* for הֲאַתָּה; וְלֹא תִשְׁמַר *and wilt thou not*
watch? for וְהִלֵּא תִשְׁמַר; וְשָׁלוֹם *for שָׁלוֹם*; אֲשָׁא *shall I pardon?* for
הֲאֲשָׂא; אֵין *is there not?* for הֲאֵין.

Particles before Futures.

§ 37. When אָז (*then*), or בְּרָם (*before, not yet*),
comes before a *future* tense, it changes it into the *praeter*;
as בְּרָם יְהִיָּה before *it was*, בְּרָם יִצְמַח before *it grew*,
אָז יִשִּׁיר then *he sung*; the verbs being in the *future* form.

HITHPAEL.

[§ 38. The ה characteristic of Hithpael is *transpos-*
ed when either of the letters ט ש ס commences a root;
as הִשְׁתַּחֲוֶה for הִשְׁתַּחֲוֶה; הִשְׁתַּחֲוֶה for אֲשַׁתַּחֲוֶה; הִסְתַּחֲבֵל

for *הַחֲסִיבֵל*; *participle מְשַׁחֲמָה* for *מְשַׁחֲמָה*. * See § 17. (e) with the * and † notes. See §§ 98. 99. 100.]

[§ 39. When *צ* begins a root the *ח* is transposed and changed into *ט*; as *הִצַּטִּינוּ* *we prepared ourselves with food*, from *צוּר*; *נִצַּטְּקָנָה* *we will justify ourselves*, for *נִחַצְּקָנָה*, *יִצַּטְּבֵעַ* for *יִחַצְּבֵעַ*; roots *צָדַק* and *צָבַע*.]

§ 40. The verb *שָׁחָה* (*he bowed down, worshipped*), becomes *שָׁחֲוָה* in this conjugation (see § 53. (2)); as *וַיִּשְׁתַּחֲוֶה* and *he bowed himself down*, *וַיִּשְׁתַּחֲוּוּ* and *they bowed down*, *הִשְׁתַּחֲוּוּ* *bow thyself down*, *הִשְׁתַּחֲוּוּ* *bow yourselves down*; fut. *אֶשְׁתַּחֲוֶה* *I will etc.*; Infm. *לְהִשְׁתַּחֲוֹת*, (with prefix and suffix *בְּהִשְׁתַּחֲוִיתִי* *when I bow myself down*); *הִשְׁתַּחֲוִיתָ* *thou hast etc.*, *הִשְׁתַּחֲוּוּ* *they or ye shall etc.*; *מְשַׁתַּחֲוִיָּתָם* (*participle plural*) is a corrupt reading for *מְשַׁתַּחֲוִיָּם*. In Chaldee and Syriac, *ח* is sometimes changed into *ד*, Dan. 2: 9. See §§ 98. 99. 100.

NOTE 1. Verbs *עָוָה*, *עָוָה*, and *עָוָה*, generally form their Hithpael thus: *הִתְעַוְּבָה*, *הִתְעַוְּבָה*, from *עָוָה*; *הִתְעַוְּבָה*, *הִתְעַוְּבָה*, from *עָוָה*; *הִתְעַוְּבָה*, *הִתְעַוְּבָה*, from *עָוָה*; etc.

NOTE 2. A few words take *Segole* (instead of *Pattakh*) under the first radical in this conjugation; as *הִתְעַוְּבָה* (= *הִתְעַוְּבָה*) for *הִתְעַוְּבָה*; future *הִתְעַוְּבָה*; *הִתְעַוְּבָה*; praeter *הִתְעַוְּבָה* (= *הִתְעַוְּבָה*) for *הִתְעַוְּבָה*. This is done on account of the guttural with Kaumets; see § 59. (3).

NOTE 3. In a very few instances *Kheerek* (instead of *Pattakh*) is placed under the second radical; as *הִתְעַוְּבָה* (for *ח*); *הִתְעַוְּבָה* (for *ח*).

PAUSE AND OTHER ACCENTS.

§ 41. The principal pause accents are *Ⲁ Athnaukh*; *ⲁ Kauton*; *Ⲃ Rebee'ang*; *ⲃ Segoletau*; *Ⲅ Silluk*; *ⲅ Soph pausook*.† See § 3. Note 2. § 66. (5) (6) (8).

* There is but one exception to this rule; viz. (Jer 49: 3) *הִתְעַוְּבָה* Imper. 2d plur. fem. from *עָוָה*.

† The letter *Ⲁ* is used to show the position of the accents. These accents are also called *Disjunctives*.

NOTE. All the accents are *tonic* except *Maccaph* and *Metheg*. See §§ 2. 3. Note 1. and * note.

The following Table exhibits the forms, situations, and names of the *other* accents; these are either *disjunctives* or *conjunctives*, and are all *tonic*.

The words אֲמַר and מִלֶּךְ are here employed to exhibit the *position* of the accents. It must be recollected that אֲמַר is to be accented in every instance (in this table,) on the *last* syllable; and מִלֶּךְ always on the *first*.

Those accents marked by a (*) are *Disjunctives*.

The accents which are found *below* the words are as follows:—

*אֲמַר	מִלֶּךְ	Tarkhau or Tifkhau.
*אֲמַר	מִלֶּךְ	Tēbeer.
	*מִלֶּךְ	Yēteeb.
אֲמַר	מִלֶּךְ	Mēhoopaukh or Mähpākh.
אֲמַר	מִלֶּךְ	Shofaur Holākh or Munaukh.
אֲמַר	מִלֶּךְ	Mä-ä-reekh or Merkau.
אֲמַר	מִלֶּךְ	Dārgau.

The following are placed *above* the words.

*אֲמַר	מִלֶּךְ	Zaukāph Gaudole.
אֲמַר	מִלֶּךְ	Azlau (<i>not</i> Kadmau).
*אֲמַר	מִלֶּךְ	Zarkau.
*אֲמַר	מִלֶּךְ	Pauzare or Pauzare Gaudole.
*אֲמַר	מִלֶּךְ	Gēreesesh or Garesh, (<i>not</i> Azlau).
*אֲמַר		Shēna Gēreesheen, or Gēraushāyim, or Gārshāyim.
*אֲמַר	מִלֶּךְ	Tirtsau, Tarsau, or Tēleeshau Gēdolau.
אֲמַר	מִלֶּךְ	Talshau or Tēleeshau Kētanna.

*אֶמְרָה Kadma or Pashtau.

מְלִיךָ Tēra Kadmeen.

The following are not of so common occurrence as the foregoing.

אֶמְרָה Yaurāākh or Yārākh.

אֶמְרָה Tērā Tāngmā, Tērā Khootreen, or Merkau Khē-foolau.

אֶמְרָה Shālshalēth.

*אֶמְרָה Kārṇā Faurati.

אֶמְרָה Hōlākh or Munaukh *superior*.

אֶמְרָה Mēhoopaukh or Māhpākh *superior*.

אֶמְרָה Zarkau *anterior*.

There are *four* accents which are found both above and below the words at the same time; viz.

אֶמְרָה Mēhoopaukh with Māāreekh.

אֶמְרָה Zarkau with Māāreekh.

אֶמְרָה Holakh with Mēhoopaukh.

אֶמְרָה Zarkau with Mēhoopaukh.

There is but *one* found in the same line with the word; viz.

*אֶמְרָה Pausek, Pēseek, or Lēgārma.

NOTE 1. It will be seen that although several of the accents have the same form, they can be distinguished by their *position*. For the accents *Metheg* (י) and *Maccaph* (־) see §§ 2. 3. with the * note.

NOTE 2. Most of the accents are confined to the *tone* (accented) syllable; some, however, are always on the *first*, and some are always on the *last* syllable, whether the tone be there or not.

NOTE 3. These accents are used in the various synagogues; 1. As notes of music; 2. To determine (in most cases;) the emphatic syllable; and 3. To divide the text into its different members.

NOTE 4. When a word has *two* accents alike, the *first* marks the emphasis; as מְלִיכָה *ma'yim*, אֶרְצָה *ar'tsau*, etc.: but, when they are *not* alike, the *last* marks it; as יְהוֹשֻׁעַ *vay-yo-me-roo'*; אֶנָּה *au-nau'*; etc.

NOTE 5. All the accents (excepting *Maccaph* and *Metheg*) are *tonic*; see §§ 2. 3. with the * note.

NOTE 6. A small circle over a word thus, מִן־אֵל, indicates that there is another *reading* to be preferred, which may be found either at the bottom of the page, or in the margin. The word קרי (קרי) or the letter ק', which stands on the left of the marginal reading, signifies *read*. The word in the text is called בִּרְאשִׁית *written*. Sometimes this circle denotes some *peculiarity*; as בִּרְבָּחִי which, at the bottom of the page, is said to be בִּרְבָּחִי i. e. *enlarged*.

A word with an asterisk over it, also points to the foot of the page; as עֲרִיבִים*, the note to which, is דגש אחר שורק (דגש אחר שורק) i. e. a *Dagesh after Shoorek*, which is contrary to analogy.

TECHNICAL NAMES OF VERBS;

OR NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm (*Model*) ^{3d 2d 1st} ל פ ע *he wrought*; thus,

A verb פ"ל	is a verb whose	first	radical is	ל	; as	יָדַע, etc.
" פ"נ	"	"	"	נ	; "	נָגַשׁ, etc.
" פ"א	"	"	"	א	; "	אָכַל, etc.
" ע"ל	"	second	"	ל	; "	בּוֹא, קוֹם, etc.
" ע"נ	"	"	"	נ	; "	שִׁים, בִּין, etc.
" ע"ע	"	"	"	"	"doubled;"	גָּלַל, סָבַב, etc.
" ל"ה	"	third	"	ה	; "	נָלַח, רָאָה, etc.
" ל"א	"	"	"	א	; "	מָלַא, בָּרַא, etc.

NOTE 1. The verb לָקַח *to take*, is called a verb פ"ל, because it sometimes loses its ל. The verb נָתַן *to give*, is called a verb פ"נ and ל"ן, because it frequently drops its *first* and *last* radicals; נ standing for the *first*, and ל for the *third* letter.

NOTE 2. Verbs ending in ה, as פָּרַח, שָׁחַח, etc., are called verbs ל"ה, because the ה radical is *assimilated* before another ה; as בָּרַחְתִּי *I concluded* (a covenant), for בָּרַחְתִּי; בָּרַחְתָּ for בָּרַחְתָּ; בָּרַחְתָּם for בָּרַחְתָּם; שָׁחַחְתָּ for שָׁחַחְתָּ; הִשְׁחַחְתָּם for הִשְׁחַחְתָּם; חָתְמָה *she is dismayed*, for חָתְמָה; חָתְמָה *I died*, for חָתְמָה; מָתָה (with ה paragogic מָתָה)

thou didst die, for **אָדוּמְ** (**אָדוּמְ**); **אָדוּמְ** (with **ה** paragogic **אָדוּמְ**) *thou hast placed*, for **אָדוּמְ** (**אָדוּמְ**).*

NOTE 3. Verbs ending in ך are called verbs לִּי, because they assimilate (or lose) their ך before another one; as לָנוּ we lodged, for לָנוּ from לָנוּ; לָנוּ we considered, for לָנוּ from לָנוּ or לָנוּ.

NOTE 4. **אָדאָ** is a verb **פֿאַ** (פ guttural) and **לֵה**; **רִיצָא** is **רִי** and **לֵה**; **נִסָּח** is **נִס** and **לֵה**; **יִדָּה** is **יִד** and **לֵה**; **בִּזָּא** is **בִּז** and **לֵה**; etc.

VERBS WITH A GUTTURAL.

§ 43. A verb **ע** Guttural is one whose 1st radical is a Gutt'l; עמד, etc.

“ ע “ “ 2d “ “ נחם, etc.

“ ל “ “ 3d “ “ חלש, etc.

VERBS עַע (עִי) עִי.

§ 44. These verbs often have but *two letters* (i e. they lose their middle radical,) in the *praeter* Kal; as שָׁם *he placed*, שָׁמַי *I placed*, from שָׁם or שָׁי; סָב (and סָבַב) *he surrounded*, from סָבַב and סָמוּ; רָמַי from רָמַם and רָמוּ; שָׁחַי from שָׁחַז; חָי *he lived*, from חָיָה; חָיָה (וְחָיָה) *she lived*, from חָיָה. † Piel, Pual, and Hithpael, of these verbs, are like קִימָם, קִימָם, קִימָם, קִימָם, from קִימָם; קִימָם, רִימָם, רִימָם, קִימָם, from קִימָם. See § 17. 6. ‡ note. also 7. Note. Sometimes they insert an epenthetic וּ or יָ; as סָבַי *I surrounded*, from סָבַב; חָמַי (three times חָמַי) from חָמַם; חָמַי and חָמַי from חָמַם; חָלַי and חָלַי from חָלַל; חָלַי *I established*, Hiph. of קִימָם; חָלַי *ye or they shall stand*, Kal of קִימָם. In some cases the *first* radical is dagesh'd to show the absence of the *third*; as חָלַי from חָלַל; חָלַי from חָלַל. The Praeformative sometimes takes *Tsaree*; as חָלַי, from חָלַל; חָלַי (Ps. 19: 14) is from חָלַל, the י is *epenthetic* or *fulcrum*. Praet. Kal חָלַי, חָלַי and חָלַי, etc., from חָלַל; חָלַי, חָלַי, חָלַי (once חָלַי), from חָלַל. See § 54.

NOTE. מְחַמֵּי (Ps. 64: 7) occurs for מְחַמִּי; the ם is either *epenthetic*, or compensative of *Dagesh*. See Lexicon מְחַמֵּי.

GROUND-FORM OF THE FUTURE TENSE.

§ 45. The future of all the conjugations is commonly formed from

* These last two examples are also verbs *עָוָה*; as *מָוָה*, *מָוָה*; the one preceding them, is also a verb *עָוָה* i. e. *ע* doubled, viz. *מָוָה*. See *עָוָה* and *עָוָה* on preceding page.

‡ אור, טוב, בוש, and זור; אַת, בֵּין, and רִיב, are exceptions; i. e. they retain their middle radical (or its substitute).

Peculiar forms. נִפְסְרוּ (Ezek 23: 48) is for נִפְסְרוּ *Niphal*, or the Rabbinic *Nithpael* with ה assimilated, root פִּסַּר. See Deut. 21: 8 נִפְסַר (for נִכְסַר or נִחְכַּסַּר); also Prov. 27: 15 נִשְׁמַח, root שָׂחַ.

VERBS with *Mappik* מֵפֵיק.

§ 52. A few roots (verbs) end in a Mappik'd מ: as כָּמַח *to desire*, גָּבַח *to be high, to lift up*, נָבַח *to shine, enlighten*, חָמַח, מָרַח, לָרַח, etc. These are conjugated like regular verbs; as גָּבַרְחָהּ (once גָּבַרְחָהּ) *she is lifted up*, גָּבַרְחִי, etc.

The nouns derived from them, retain ה and (sometimes) Mappik ; as גְּבוּהָ גְבוּהַ height, exaltation, pride, plural גְּבוּהִים , גְּבוּהוֹת .

The verbs וַתִּלְחָם, וַתִּבְרָח, וַתִּמְדָּם, וַתִּשְׁכַּח, come from לָחַץ, בָּרוּחַ, מָדָה, שָׁכַח.

VERBS לָזַח and לָזַח.

§ 53. (1) Verbs ^א sometimes change their ה into י before ו (ye or they), very seldom before ה she, and also in the participles (*Kal*) Active and Passive; as ^אתְּכַדוּ (for תְּכַדוּ) they trusted, Fut. יִשְׁלְחוּ, יִרְבְּצוּ, יִרְדְּדוּ, יִרְחֲצוּ, Imp. אֲתִיב come ye; תְּכַדְתָּ she trusted, for תְּכַדְתְּ; גּוֹלֵיתָ she is revealing, for גּוֹלֵיתְּ; כִּסְיוֹ covered, (כִּסְיוֹ) despised. וְבוֹדוֹ אֶם and despised (of) by people. See § 80.

(2) The verbs נָאָרַה, רָאָה, מִתְחַה (מִתְחַרֵּי Gen. 21: 16), נִאָּרַה (נִאָּרֵי) for נִאָּרַה, שִׁחָה, רָאָה, מִתְחַה, and שִׁחָה. See § 40.

Verbs לָא occasionally *lose* their א; as מָצַח from מָצָא, מָלַח from מָלָא, מָלַח from מָלָא, etc.; א is sometimes changed into י; as נָשַׁח from נָשָׂא (*נָשַׁח*) *forgiven* from נָשָׂא. See § 80.

Note 1. Verbs לָחַץ and נָחַץ often imitate each other; as תִּקְרָא from קָרָא, רָמַח from נָחַח, etc. See § 27. Note. Also §§ 84. 88. 89.

NOTE 2. The verb **קָרָא** to meet, postfixes **ו** in the *Infinitive*. See § 96.

VERBS ע" (ע").

§ 54. The praeter, and the active participle Kal of these verbs, omit their ך (י); as בא *he came, is coming*, fem. באה (participle באה), masc. plur. באים (const. באי) *they are coming, comers*, fem. באות; קם *he arose, is rising up* (i.e. an enemy), fem. קמה, plur. קמים *those rising up*

(enemies), fem. קָמָה; *he died, is dying*, מָתָה *she died*, (participle מְתָה), once מָתָה (for מָתָה) *it tarried*, etc.; roots מָוָה, קָוָה, מָוָה, מָוָה, fem. זָוָה *flowing* from זָוָה. מָוָה and מָוָה are from מָוָה and מָוָה. See §§ 44. 28. 76.

With suffixes, קָמִי *he who rises up (against) me*, i. e. my enemy, קָמִי (קָמִי) *those rising up (against) me* i. e. my enemies, אֶצְרִי (אֶצְרִי) *my afflictors*, אֶצְרִי *thy enemies, those afflicting thee*. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קום *to arise, arise thou*; הָיָה, הָיְיָ *go thou, to go*, etc.; with suff. מָוֹתוֹ, מָוֹתֵנוּ *we died*.

VERBS לִּהְיוֹת.

§ 55. The Imperative Kal of these verbs is formed thus; רָאֵה *see thou*, fem. רְאִי, רִאֵי *see ye*, fem. רְאִינָה *drink thou*, fem. שְׁתִּי, שְׁתִּי *drink ye*, fem. שְׁתִּינָה *answer me*, *answer ye*, *ascend thou* fem., *ascend ye*, *be thou* (thou shalt be), fem. הִי, הִי (וְהִי) *live thou*, plur. חֲיוּ, with וְחֲיוּ *inquire ye*, *come ye*, *for* *heal thou* is *for* רְפֵא. See § 26. 4.

Infinitives are like גִּלּוֹה גִּלּוֹה גִּלּוֹה , עֲלוֹת , etc. See § 26. 1. § 95.

DAGESH FORTE.

§ 56. The uses of Dagesh *forte* are the following ;

1. It shows the omission of a letter; as יָקַח for יִקְחֶה from יִקְחוּ; מָדָה for מֵדָה from מִדָּה; נָתַן for נָתַתָּ from נָתַתָּה; שָׁמַר for שָׁמַרְתָּ from שָׁמַרְתָּה; אָשָׁא for אָשָׁא from אָשָׁא; מָנָה for מָנָה from מָנָה; שָׂא for שָׂא from שָׂא; נָתַן for נָתַתָּ from נָתַתָּה; שָׂא for שָׂא from שָׂא; שָׂא for שָׂא from שָׂא; שָׂא for שָׂא from שָׂא. This dagesh is also called *Compensative*.

This compensation is sometimes *neglected*; as יָסַעוּ, יִסְעוּ, etc. for יָסְעוּ, יִסְעוּ, etc.

2. It is one of the characteristics of *Piel*, *Pual*, and *Hithpael*; see § 17. 5. (e). 6. 7.

3. It frequently marks a *Epenthetic*; see § 35. Also § 97. (7).

4. It is sometimes *Conjunctive*; as מַחְזֵק (maxxa), רְחֵק רְחֵק, מְשֻׁחָה, מְשֻׁחָה, קְדָמָה, etc.

NOTE. Dagesh forte doubles the letter in which it is placed. See No. 5. Note.

5. It is sometimes *Euphonic*; as וַיִּחְלֹי for וַיִּחְלֵי, וַיִּתְּנָה for וַיִּתְּנֶה, וַיִּתְּנֶה for וַיִּתְּנֶה, וַיִּתְּנֶה for וַיִּתְּנֶה, וַיִּתְּנֶה for וַיִּתְּנֶה, etc.

NOTE. Dagesh forte always *doubles* the letter in which it occurs; as יִקַּח read as if written יִקַּח *yikkakh*; רָנָה (= רָנְנָה) *ronnee*. See § 5. 2.

NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa*; as שְׁלֹשָׁה בָּנִים *three sons*, שְׁלוֹשׁ בָּנוֹת *three daughters*.

(2) The termination יָם added to the cardinals from 3 to 9 inclusive, increases them *tenfold*; as שְׁלֹשׁ (שָׁלֹשׁ) *three*, שְׁלֹשִׁים *thirty*; תֵּשַׁע *nine*, תֵּשַׁעִים *ninety*.

(3) The *Ordinal* numerals are made by adding to the Cardinals יָ (masc.), or יָה (fem.); as שְׁנִי, fem. שְׁנִית *second*, (from שְׁנַיִם *two*); שְׁלִישִׁי, fem. שְׁלִישִׁית *third*; רְבִיעִי, fem. רְבִיעִית *fourth*; etc.

אֶחָד (*one, first*), is both cardinal and ordinal. The *feminine* of אֶחָד (construct אֶחָד) is אֶחָה (אֶחָה). The *construct* of שְׁנַיִם (*two*) is שְׁנֵים, the *feminine* is שְׁנֵים, *const.* שְׁנֵים; the *const. masc. dual* is שְׁנֵי, *feminine* שְׁנֵי.

יָם added to עָשָׂר (*ten*), doubles it; as עָשָׂרִים *twenty*.

(4) The Cardinals sometimes have a *Dual* form, and are used *adverbially*; as שִׁבְעָתַיִם *sevenfold*, etc.

(5) In using the letters of the alphabet to denote numbers, טו (9 and 6) is used for יד (10 and 5); this is done to avoid using a name of the Deity, viz. ית a contraction of יהוה. Some write טז (9 and 7) for יז (10 and 6) to avoid using *two* letters of the name יהוה.

א stands for 1000, ב 2000, etc. See page 6. † note.

(6) Sometimes the numbers are repeated; as שְׁנַיִם שְׁנַיִם *two (by) two*; שִׁבְעָה שִׁבְעָה *seven (by) seven*; etc.

GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus מַעֲשֵׂה, אַעֲבֹד, יַעֲבֹד, יַחֲרֹג, אַחֲרֹג, יַעֲמֹד, יַחֲזֹק, נַחֲזֹק, נַחֲזֹק, etc. See § 16. Note 4.

NOTE. Should a *simple* Shevau follow the Guttural, then the com-

pound vowel loses its Shevau, or the vowel with which Shevau is compounded; as רַעְבָּרִי, רַעְבָּרִי, רַעְבָּרִי, רַעְבָּרִי, רַעְבָּרִי and רַעְבָּרִי (רַעְבָּרִי), רַעְבָּרִי (רַעְבָּרִי), רַעְבָּרִי (רַעְבָּרִי), רַעְבָּרִי (רַעְבָּרִי).

Some of the foregoing examples occur with both forms; as רַעְבָּרִי and רַעְבָּרִי, רַעְבָּרִי and רַעְבָּרִי, רַעְבָּרִי and רַעְבָּרִי.

PUNCTUATION OF THE ARTICLE (ה) AND PREFIXES.

Article ה.*

§ 59. (1) Its proper vowel is *Pattakh* with a *Dagesh* following; as הַשָּׁמַיִם *the heavens*, הַמַּיִם *the waters*, הַיַּעַר, etc.

The prefixes ל כ ב often *exclude* the article and take its pointing; see § 61. 2.

NOTE 1. The *Dagesh* is commonly *omitted* when י or ך follows ה; as הַיּוֹקִים, הַיּוֹר, הַיּוֹר, etc. See § 7. 1. small print.

NOTE 2. Cases like הַשָּׁמַיִם are very rare. The Shevau here, as also in the preceding Note is *pronounced*.

(2) When a *Guttural* or ר follows, it commonly takes *Kaumets*; as הַיַּעַר, הַיַּעַר, הַיַּעַר, etc.

NOTE. It generally has *Pattakh* before the gutturals ה and ח; as הַיַּעַר, הַיַּעַר, etc.

(3) It *usually* takes *Segole* before a guttural with *Kaumets* or *Shevau-Kaumets*; as הַיַּעַר, הַיַּעַר, etc.*

EXCEPTIONS. הַיַּעַר (הַיַּעַר), הַיַּעַר, etc. See § 66. 3.

Prefix מֵ- (מֵ), a contraction of מִן.

§ 60. (1) *Kheerek* with a *Dagesh* (compensative of ך) following, is the proper pointing of this Prefix; as מֵתַחַת (מִן תַּחַת) *from under*, מֵאֲרָץ *from (to) the East*, etc.

This *Dagesh* is sometimes *omitted*; as מֵאֲרָץ, מֵאֲרָץ, מֵאֲרָץ, etc.

(2) When a *Guttural* or ר follows, it commonly takes *Tsaree*; as מֵאֲרָץ *from man*, מֵאֲרָץ, מֵאֲרָץ, etc.

* The Hebrew (as the Greek) often uses its *Article* as a *Pronoun*. See § 18. small print. Gesenius thinks that ה (ה) is a contraction of הָלָה which he takes to be the original form of the Article. He also supposes that the Arabic article ה is derived from the Hebrew הָלָה.

A few examples occur with *Kheerek* before the guttural; as מְחֹרֵץ, מְחֹרֵץ, מְחֹרֵץ, and a few others.

Peculiar is מִדְּחִיָּה, which is read מִדְּחִיָּי. See § 68.

Prefixes לְ. פֿ. בֿ.

§ 61. (1) *Shevau* is the pointing of these; as בְּרִאשִׁית, בְּאֵדוֹן, etc.

[illegible]

Sometimes the Article *remains*; as בְּהִירָה, כְּהִיּוֹם, בְּהַשְׁמִיט, etc.

(3) Before a *Composite Shevau* they take the vowel with which Shevau is compounded; as בְּחֹבֶשׁ, (once בְּחֹבֶשׁ, Ps. 136. 3), בְּחֹבֶשׁ, בְּחֹבֶשׁ, etc. בְּחֹבֶשׁ, בְּחֹבֶשׁ, בְּחֹבֶשׁ, etc. are for בְּחֹבֶשׁ, etc. See § 62. (4) Note 2. § 63.

The following forms are *peculiar*; לְאָמַר for לֵאמֹר; לְאֶחָדִים, לְאֶחָדָה, פִּיהֶן, פִּיהֶנּוּ, בְּאֶחָדִים, בְּאֶחָדָה, see § 63; once לְיָהוּדָה, pronounced לְאֶחָדִים. See § 63.

(4) Before an *accented syllable* they commonly take *Kaumets*; as לְלִיץ, לְמוֹחַ, בְּאֵלֶּה, בְּזֶה, בְּנֶה, בְּזֹאת, בְּכֶם, לְבוֹא, בְּאֵשׁ, לְרֹב, לְמֹמִים, לְלִיץ, לְמוֹחַ, בְּאֵלֶּה, בְּזֶה, בְּנֶה, בְּזֹאת, בְּכֶם, לְבוֹא, בְּאֵשׁ, לְרֹב, לְמֹמִים. The *Const.* state retains the Shevau; as לְלִיץ, לְמוֹחַ, בְּאֵלֶּה, בְּזֶה, בְּנֶה, בְּזֹאת, בְּכֶם, לְבוֹא, בְּאֵשׁ, לְרֹב, לְמֹמִים. The *Const.* state retains the Shevau; as לְלִיץ, לְמוֹחַ, בְּאֵלֶּה, בְּזֶה, בְּנֶה, בְּזֹאת, בְּכֶם, לְבוֹא, בְּאֵשׁ, לְרֹב, לְמֹמִים. etc.*

(5) Before (יִי) they take *Kheerek*; as לִישׁוּעָה for לִישׁוּעָה or בְּיָתְרוֹן for בְּיָתְרוֹן, לִישׁוּעָה from יוֹם בְּיָמֵי בְיָמֵי. They take *Kheerek* also, before a *simple* Shevau; as בְּהִיּוֹת, בְּמִשְׁלֵי, בְּרָאָה. etc. They generally take *Pattakh* however, when a *guttural* (with Shevau) follows; as בְּחִטָּה, בְּחִטָּה, etc. This is done to avoid the concurrence of two Shevaus at the *beginning* of a word.

Prefix 7.

§ 62. (1) The proper pointing of ך is *Shevau*; as שָׁוָה, שָׁוָהּ,

* Sometimes the *Absolute* form is with Shevau; as לֵעָרָה, : לְרֹאשׁ, לְחֵרֶם, etc.

וְרֵם, וְגֵד, וְאֵשׁ, וְסוֹס, וְאִישׁ, וְיִלְד, וְרֵב, וְרֶמֶס, וְהִיוּ, וְיָלַד. See (3) below.

(2) *Generally* before the letters ט, מ, ב, and *always* before a simple Shevau, it takes *Shoorek*; as וּבִין, וּבְרִיךְ, וּבְרִי, וּפְנִי, וּפְנִיךְ, but see (3) below.

EXCEPTIONS. When י (without a vowel), ה, or ת follows, it takes *Kheerek* (rarely *Segole*); as וְהִיחֵם, וְהִיחֵה, וְהִיחֵם, וְהִיחֵה, וְהִיחֵם, וְהִיחֵה, וְהִיחֵם, וְהִיחֵה.

(3) When an *accent* (generally a *disjunctive* one) follows, it often takes *Kaumets*; as וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ. The *construct* forms are like וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, etc. וְנָאֵשׁ is the plur. const. of וְנָאֵשׁ a hook.

(4) When a *composite Shevau* follows, it takes the vowel with which Shevau is compounded; as וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ.

וְנָאֵשׁ, etc. are for וְנָאֵשׁ, וְנָאֵשׁ, etc. See § 61. (3).

NOTE 1. If the letter over the composite Shevau is not a *guttural*, then it takes *Shoorek*; as וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, וְנָאֵשׁ, etc.

NOTE 2. Before וְנָאֵשׁ and וְנָאֵשׁ (which lose their pointing under א,) it takes *Tsere* in the former case, and *Pattakh*, in the latter; as וְנָאֵשׁ and וְנָאֵשׁ; וְנָאֵשׁ for וְנָאֵשׁ. See § 61. (3). Forms like וְנָאֵשׁ (Ps. 135: 5), are *unusual*. See § 61. (3).

(5) For the punctuation of וְ *Conversive* (of the Praeter and Future tenses) see §§ 22. 23.

Of the words יהוה and יהוה.

§ 63. The word יהוה (*Jehovah*) is pronounced אֲדֹנָי (*Lord*) *Adonay* by the Hebrews; but when it *precedes* the word אֲדֹנָי it is then pointed יהוה (i. e. with the vowels of אֱלֹהִים,) and is pronounced *Elöheem*. E. g. יהוה אֲדֹנָי *Elöheem adonay*. (This is derived from a tradition that this name ought not to be pronounced by any one except the *High priest* (כֹּהֵן גָּדוֹל), and then only *once* a year, viz. on the day of *Atonement* (יּוֹם כִּפּוּר).)

When the *Prefixes* are appended to יהוה they take the same vowel which they have before the word אֲדֹנָי, thus: בִּיהוה, בִּיהוה, בִּיהוה, בִּיהוה, read as if written בִּיהוה, בִּיהוה, בִּיהוה, בִּיהוה. See § 61. (3). The prefix מ is appended thus: מִיהוה pronounced מִיהוה. See § 60. (2).

N. B. Whenever a vowel is *dropped (falls away)* as in some of the foregoing examples, *Shevau* takes its place; when *two* vowels fall away *Kheerek (sometimes Pattakh, seldom Segole)* takes the place of the *first* vowel; as דָּבָרִי דְּבָרִים דָּבָר; חֲשָׁבִי חֲשָׁבָה; בָּנֵה בָּנוּ; וְנָתַתְּ נָתַתָּה; the occurrence of two *Shevaus* at the *beginning* of a word can never take place. Gutturals usually take *Composite Shevau*. See § 4.

(2) The *construct state* and *Maccaph* generally (but not always) *drop, shorten, or change*, one or more of the vowels; as בָּן, בֵּן, רֶשֶׁת, רֶשֶׁת, הָאֵם, יָד, זֶמֶן, מִקְנֵה, מִקְנֵה, צֶלָה, בֵּית, זֵית, עֶסֶר, עֲגֻלָּה, שָׁנָה, שָׁנָה, מִסְפָּח, מִזְבֵּחַ, חֹצֵר, לֶחֶם, עֶשֶׂן, שָׁקֹד, גִּדּוּל, חֹזֶק, דָּבָר, מְרַכְבֵּה, מִמְלָכָה, אֲשֶׁה, חֵיִים, בָּנִים, אֶזֶן, תֶּנֶּךְ, מֵנוּת, מִקְנֵה, מִקְנֵה, צֶלָה, בֵּית, זֵית, עֶסֶר, etc. (בֵּן בֵּן etc.) בֵּן, בֵּן, לֶחֶם, עֶשֶׂן, שָׁקֹד, גִּדּוּל, חֹזֶק, רֶשֶׁת, הָאֵם, יָד, זֶמֶן, חֹצֵר, מִזְבֵּחַ, מִסְפָּח, מִקְנֵה, חֹצֵר, מִקְנֵה, מִקְנֵה, אֲשֶׁה, חֵיִים, בָּנִים, אֶזֶן, תֶּנֶּךְ, מֵנוּת, which in the construct becomes בֵּן, בֵּן, etc. See § 21.

NOTE. The *suffix* state occasions a change of vowels; as דְּבָרָם, מוֹחִי, מוֹחִי, etc. See the above examples.

(3) Sometimes a vowel is lengthened on account of the *Article* (ה); as עַם, הָעַם; אֶרֶץ, הָאֶרֶץ; יָד, הַיָּד; פֶּה, הַפֶּה. Sometimes both forms occur; as הַצֵּר and הָצֵר.

(4) The Gutturals and ך when they exclude Dagesh, *generally* lengthen the vowel which precedes them;* as בִּרְךָ for בֶּרַךְ; מִבְּרָה for מֵבְרָה; מִתְּחִלָּה for מֵתְחִלָּה; הִתְּחַבֵּר for הֵתְחַבֵּר; מִבֶּרֶךְ for מֵבֶרֶךְ; הִתְּחַלֵּץ for הֵתְחַלֵּץ; אֲמַל for אֵמַל; תִּפְשֹׁט for תֵּפְשֹׁט. See § 4. § 7. 1. * note.

(5) The following changes take place in the vowels on account of the *Pause* and (sometimes) *other accents*; as אָמַר, אֱמַר; נָצַר, נֶצַר; פָּקַדָה, פִּקְדוֹ; יִפְקְדוּ, יִפְקְדוּ; גָּקַם, גִּקַּם; וָקַם, וִקַּם; פָּקַדָה, פִּקְדוֹ; וָקַדָה, וִקְדָה. The *tone-syllable* is sometimes removed on account of 7 paragogic without a change of vowels; as וָקַדָה, וִקְדָה; וָקַדָה, וִקְדָה. See (8) below; also § 41.

(6) *Tsaree* is sometimes changed into *Pattakh* on account of the pause accents; as הַפֶּה for הֶפֶה; וַיֵּאָהֵב for וַיֵּאָהֵב; וַיִּנָּחֵם for וַיִּנָּחֵם; וַיִּנָּחֵם for וַיִּנָּחֵם; וַיִּנָּחֵם for וַיִּנָּחֵם.

* In a few cases \aleph and γ are found with Dagesh; as יוֹצִיאוּ, בָּחַדְתִּי, etc. See § 7. 1. * note. The dot found in η final is always *Mappik*; see § 1.

(7) Sometimes the *tone-syllable* is removed on account of *monosyllables*, the particle **אֵל**, and **ו** *conversive*; and these commonly change the vowels; as **הַפָּרֶדֶד־נָא** for **הַפָּרֶדֶד**; **הַחֲמִינָא־בֵּי** for **הַחֲמִינָא**; **לָא־נָא** for **לָא**; **וְכַפְּשֵׁל־בָּם** for **וְכַפְּשֵׁל**; **וְיִבְרָחֶב־שָׁם** for **וְיִבְרָחֶב**; **וְחֲסָק**, **וְחֲסָק־אֵל** for **וְחֲסָק**; **וְדַבְּרִי וְיִבְרָחֶי** for **וְדַבְּרִי**; **וְאִסְפָּה**, **וְאִסְפָּה**, (**וְאִסְפָּה**) for **וְאִסְפָּה**; **וְיִקָּם**, **וְיִקָּם־אֵל** for **וְיִקָּם**; **וְיִאמְרָ**, **וְיִאמְרָ־אֵל** for **וְיִאמְרָ**. See § 22. † note. § 23. Note 3.

[illegible]

(9) Verbs ל guttural, and לר, in many cases end in Pattakh; as יפּרַח (in pause יפּרַח), יורֵעַ (יורֵעַ), יאמֵר (יאמֵר), יאמֵר ויאמֵר (יאמֵר ויאמֵר). See § 65.

PRIMITIVE PRONOUNS.

§ 67. SEPARABLE PERSONAL PRONOUNS.

					In pause.
	אָנִי or אַנְכִי	I.*		אָנִי.	
rarely.	אַתָּה	Thou, masc.		אַתָּה & אַתָּה.	
	אַתָּה	Thou, fem.		אַתָּה אַתָּה.	
	הֵיא	He, (it).			
	הֵיא	She, (it).			
	<i>Plural.</i>				
	אַנְחֵנוּ †	We.		אַנְחֵנוּ.	
	אַתֶּם	Ye, masc.			
	אַתֶּן	Ye, fem.			
אַתָּה	הֵם	They, masc.			
	הֵנָּה	They, fem.			

* In a few cases, it becomes necessary to render this pronoun *me*; as
 אני ברכני אמי ואם אני bless me my father, even *me*.

† **לְחַנּוּךְ** is used *six* times, and **אֲנֻכָּה** (**אֲנֻכָּה**) *once* (Jer. 42: 6), instead of **אֲנֻכָּה**.

NOTE 1. The pronouns of the 3d person are often used as *demonstratives*; *הָאָרֶץ הַהוּא* *that land*, *בַּיּוֹם הַהוּא* *on that day*, *בַּיָּמִים הַהֵם* *in those days*, etc. The Article is usually attached to them.

NOTE 2. The forms *הַהֵמָּה*, *הַהֵנָּה*, *הַהֵמָּה*, *הַהֵנָּה*, occur without any additional signification.

§ 68. RELATIVE PRONOUN.

אֲשֶׁר *who, (he who), which, that, what, whose, whom*, sing. and plural.

§ 69. DEMONSTRATIVE PRONOUNS.

זֶה, *זֹאת* *this, that*.* With the Article, *הַזֶּה* and *הַזֹּאת* the same.

Uncommon forms. *הַזֶּה*, *הַזֵּה*, *הַזֶּה*, *הַזֵּה*.

זֶה and *זֵה* are sometimes *relative*.

אֵלֶּה, *אֵלֵּה* *these, those*.* With the Article, *הָאֵלֶּה*, and *הָאֵלֵּה* the same.

§ 70. INTERROGATIVE PRONOUNS.

מִי *Who, what person, whom, whose*; once *what*.

מָה, *מַה*, *מַה* *What, what thing, why*; as an adverb *how*.

§ 71. SUFFIXES UNITED TO PREFIXES AND PARTICLES.

(*בְּמוֹ*) *ב* *in, with, by*, etc. See § 9. Note.

	<i>בִּי</i>	"	"	<i>me, myself.</i>
(<i>בְּכֶה</i>)	<i>בְּךָ</i>	"	"	<i>thee.</i>
	<i>בּוֹ</i>	"	"	<i>itself, him.</i>
	<i>בָּנוּ</i>	"	"	<i>us.</i>
	<i>בָּהֶם</i>	"	"	<i>them.</i>
	<i>etc.</i>			

* *זֶה* is sometimes construed as a *plural*, and *אֵלֶּה* is found as a *singular*; see Gen. 27: 36. 1 Sam. 29: 3. Job 19: 19. 1 Chron. 11: 11. 2 Chron. 3: 3.

כ (כמו)	as, like, etc.	See § 9. Note.
בְּמִנִּי	" "	me.
בְּמִנְךָ	" "	thee.
בְּמִנְכֶם	" "	you.
בְּמִנְהֶם	" "	them.
etc.		
ל (לְמוֹ)	to, as to, etc.	See § 9. Note.
לּוֹ (doubtful)	" "	him, himself, it.
לְךָ	" "	thee, thyself.
לָכֶם	" "	you.
לָהֶם	" "	them.
לָהֶן	" "	them fem.
etc.		

מ מִן (מִזֵּי מִזֵּי) from, on account of, etc.* See § 9. Note.

מִמֶּנִּי	" "	me.
מִמֶּנְךָ	" "	thee.
מִמֶּנְכֶם	" "	him, it.
מִמֶּנְהֶם	" "	her, it.
מִמֶּנּוּ	" "	us.
מִכֶּם	" "	you.
מִנֵּהֶם	" "	them.
etc.		

אֶת or -תָּ accusative.

אֶתְּ me, אֶתְךָ thee, אֶתָּה him, it, אֶתָּה her, it,
אֶתְכֶם you, אֶתָּם (אֶתְהֶם) them masc.,
אֶתְהֶן (אֶתְהֶן) them fem.

אִתּוֹ or -תָּ with.

אִתִּי with me, אִתְּךָ with thee, אִתּוֹ with him, it, אִתָּה with her,
אִתְּכֶם with you, אִתָּם (אִתְהֶם) with them.†

אֶל (אֶלִּי) unto, to, against, in, into, etc. (אֶל not, אֱלֹהִים God).

* מִן is generally doubled, and is expressed by Dagesh forte; as מִמֶּנּוּ (= מִמֶּנְהוּ) from him; מִמֶּנְכֶם (= מִמֶּנְכֶם) from you, etc.

† אֶל at the end of verbs signifies me; as אֶלְכֵּנִי he visited me, etc. See § 97.

‡ This preposition (when added to suffixes), is seldom found with the pointing of the Accusative; as אֶתָּה (for אֶתָּה) with her, אִתּוֹ (for אִתּוֹ) with him, etc.

לִפְנֵי, לְפָנָיו *before, in the presence of*. עַל-פָּנָיו *before*, עַל-פָּנָי *before me*, מִלְּפָנָיו *before thee*, עַל פָּנָיו *before him*, לְפָנֶיהָ, etc.

מִפְּנֵי *on account of, because of*. מִפְּנֵיהֶם, etc.

בְּלִפְנֵי, בְּלִפְנֵיהֶם *before, over against, against*. מִלְּפָנָיו *the same*, (see § 72. Note 1.); מִלְּפָנָיו, מִלְּפָנָיו *as over against him* i. e. suited to him.

עוֹד, עוֹדָה, עוֹדֶה *yet, while, again*. מֵעוֹד *since*. עוֹדֶנִּי *while I am*, עוֹדָה *while thou art*, עוֹדָהּ *while he, we*, עוֹדֵם *they (are) yet (alive)**.

עַד (עַדִּי) *to, even to, even, unto, so that, provided that, forever*. עַדִּי *unto thee*, עַדִּי, עַדִּי.

עִמָּךְ *with, for or to me*.

עָלַי, עָלֶיךָ, עָלֵינוּ, עָלֵיךְ *upon, with, by, against, without, concerning*. עָלֶיךָ, עָלֵינוּ, עָלֵיךְ.

עִמָּם, עִמָּכֶם, עִמָּנוּ, עִמָּה, עִמּוֹ, עִמָּךְ, עִמָּי *with, in, within*. עִמָּי.

עַתָּה (עַתָּה) *now*. (כִּיּוֹם, כִּיּוֹם *now, this day*).

תַּחַת *under, instead of, beneath, for*. תַּחַתִּי, תַּחַתְּךָ, תַּחַתָּם *about it, etc.*

§ 72. PARTICLES (SEPARATE AND COMBINED).

לֹא (לֹא) *not, there is not, none*, אִם *if, not, whether*, מֵאָז *then*, שָׁם (שָׁמָּה) *there*, זֶה זֹאת *this, that, here, how*, כֵּן *therefore, wherefore*, עַד-כָּךְ *how long*, אֲבָם *but*, עַד-אֲבָם *until*, אֲבָם *but, as for*, כִּי *because*, עַד-אֲבָם *until*, אֲבָם *although*, אֲוֹ *or*, אֲוֹ *only, but*, אֲוֹ *also, yea*, לֹא *that!* *if, not, lest*, תַּחַת *under*, אֲמָנָם, אֲמָנָם *surely, truly, indeed*, מֵעַל *above*, etc. מֵעַל *below, beneath*, תַּחַת *under*, לְעַמָּה, עִמָּה, עִמָּה (עִמָּה) *near, by, against, as, like as*, כֵּן, אֲבָם, אֲבָם *now, O that! I beseech, ah I pray you*, אֲבָם; לְעַמָּה *not, do not*, כֵּן *I pray you*, עַל-פָּנָיו *on account of*, כֵּן *that, in order that, etc.*, עוֹלָם (עוֹלָם) *eternally*, עוֹלָם, עוֹלָם.

* עוֹלָם and עוֹלָם are for עוֹלָם, *till now, hitherto, yet*.

forever, a long time, לָמְדָה, לָמְדָה, לָמְדָה *why, wherefore*, עַל אִיּוֹנוֹ *because of, on account of*, אֵן *where? when? whither?* אֵן, אֵן *here, where, thither, whither*.

מִן is frequently *paragogic*; as מִן-אֶל (for אֶל) *in the dark*; see § 9. Note.

NOTE 1. Many of the foregoing particles take the Prefixes מ ל כ without any additional signification; as מִתַּחַת and מֵתַחַת *beneath*, מִפְּנֵים and מֵפְנֵים *before*, מִלְּפָנֵים *above*, מֵאַחֲרֵים *backwards*.*

NOTE 2. Nouns and Verbs are sometimes used as particles; as מִבְּטָח *safely, securely*, מִיִּשְׁרָיִם *uprightly*, מִלְּפָנֵים *before*, מִפְּנֵים *before, forwards, in ancient times*, מִיִּרְאוֹת *fearfully*, מִטֵּב *well, skilfully*, מִהֲרָה *speedily*, מְּכֻלָּה *much, enough*, מִמֶּלֶךְ *early*, מִשְׁכָּרִי *happy*.

§ 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

אֵל for מֵ; as אֵל *all of it*, for מֵאֵל, Ezek. 36: 5.

מֵהֵ for מֵהֵ (הֵ) *thy fem.*; מֵהֵ for מֵהֵ *thy, plur. noun*.

מֵהֵ (Chald. form) *his*; מֵהֵ (*his*) is suffixed only to nouns ending in מֵ.

מֵהֵ for מֵהֵ *her, plur. noun*; מֵהֵ occurs only in nouns ending in מֵהֵ.†

מֵהֵ for מֵהֵ *your fem.*; מֵהֵ *your, plur. noun*.

מֵהֵ for מֵהֵ *their (them) masc.*; מֵהֵ for מֵהֵ (הֵ) *their, plur. noun*.

מֵהֵ for מֵהֵ or מֵהֵ, מֵהֵ for מֵהֵ *their fem. (הֵ) (parag.)*; plur. מֵהֵ for מֵהֵ.‡

NOTE 1. The plural י is sometimes omitted before the suffix; as מֵהֵ *thy ways*, for מֵהֵ; מֵהֵ *his sons*, for מֵהֵ. See § 14. Note 1. Sometimes a plur. noun takes a sing. suffix; as מֵהֵ for מֵהֵ. In a few cases a sing. noun has a plur. suffix; as מֵהֵ *thy praise*, for מֵהֵ.

NOTE 2. When a noun ends in י, the suffix י sometimes coalesces with it; as מֵהֵ *my nation*, for מֵהֵ from מֵהֵ. See § 14. * note.

NOTE 3. The י which is commonly placed after מֵהֵ in the *fem. plur.* before suffixes (§ 14. Note 3.) is sometimes omitted; as מֵהֵ for מֵהֵ.

§ 74. KAL PARTICIPLES. (*Participial nouns*).

מֵהֵ, שֶׁמֶע שֶׁמֶע, *he is serving, he who serves, a server*, (חֹמֶר, חֹמֶר; see § 18. small print).

* The particles frequently have both Prefixes and Suffixes united to them; as מֵהֵ (*from with thee* i. e. from thee), מֵהֵ (*from with thee*), מֵהֵ (*from upon, by thee*), מֵהֵ (*from me, etc.*).

† Ezek. 36: 5 אֵל (*her*) stands for מֵהֵ.

‡ מֵהֵ occurs for מֵהֵ (מֵהֵ) Isai. 3: 17.

צוֹרֵר, חוֹרֵשׁ, שָׁלֵם, יוֹנֵק, יוֹצֵא, לָשׁ, אֵיב אֹיֵב, פּוֹקֵד, שָׁמֵם שׁוֹמֵם, שָׁרַר, etc.

פָּקְדָה *she is visiting, a visiter*, שֹׁמֵר *hearing*, עֹמֵד *standing*, (once for מוֹעֵד *tottering*), בָּרַח *fleeing*; with parag. י, יוֹשְׁבֵי, שׁוֹכְנֵי, *.

פָּקְדִים *they are visiting*, צָעֲקִים *crying*, יוֹצְאִים *going out*; construct יֹצֵא, צָעֲקִי, פָּקְדִי.

פָּקְדוֹת *they are visiting fem.*, הוֹלָכוֹת, שְׁאֵבוֹת, עֲמֻדוֹת, יֹצְאוֹת, etc.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem*.†

יֹרֵא *he is fearing, a fearer*, construct יֹרֵא *a fearer of*, חֹפֵץ, שָׁמֵם, רָעַב, etc.

יֹרְאָה *she is fearing*, חֹפֶצֶה, צֹמֵא, יֹשְׁנָה, etc.

יֹרְאִים *they are fearing, those who fear*, const. יֹרְאֵי *the fearers of*.

יֹרְאוֹת *they are fearing, those who fear fem.*, יֹשְׁנוֹת, etc.

יָכֹל *he is able, prevailing.* יָגֹר (יֹגֹר) *he is fearing.*

יָכֹלָה *she is able, prevailing.* יָגֹרָה *feminine.*

יָכֹלִים *they are able, prevailing.* יָגֹרִים *masc. plur.; const.* יֹגְרִי;

יָכֹלוֹת *they are able, prevailing.* יָגֹרוֹת *fem. plur.*

NOTE. Some of the above forms are given in the *Lexicon* as *Adjectives*.

VERBS ע"ו and ע"י.

§ 76. ע"ו.

בָּא *he is going, coming*, שָׂם *placing*, רָם, מָח, (שׂוּם from שָׂא), קָם *rising up* i. e. an enemy.

בָּאָה *she is coming, going*, רָמָה, קָמָה, זָבָה, זָבָה, etc.

בָּאִים *those coming, going*, רָמִים, רָצִים (chald. form רָצִין), קָמִים, (once each, קִימִים and בִּימִים).

בָּאוֹת *those coming, going fem.*, קָמוֹת, רָמוֹת, (רָאמוֹת), שְׂאמוֹת, עָלוֹת, etc.

אֹר *shining* (Prov. 4: 18), בּוֹשׁ plur. בּוֹשִׁים *being ashamed*, עֹר (עֹרֶה), עֹרֵךְ *watching (and answering)* i. e. every living being, מוֹח *dying*, עֹרֵךְ *a mocker, scorner*.

* Other examples, יֹצֵא, יֹלֶה and יֹלֶה יוֹלֶה, יֹעֵק, יֹצֵא, יוֹצֵא, יוֹצֵא.

† These have the same form in the 3d pers. sing. masc: praet. Kal. See § 15. Note.

§ 77. עָרָה.

אֹיֵב *an enemy*, plur. אֹיְבִים, const. אֹיְבָי *enemies of*—. הָרָחַ with suff. גָּרָה *breaking me*; פְּנִים plur. of בֵּין.

§ 78. עָרַב.

שָׁרַב (סוֹבֵב) *surrounding, encompassing*; שָׂרַב (Jer. 30: 16) for שָׁרַב, root שָׂרַב.

§ 79. VERBS לָחַם and לָחַם.

לָחַם, fem. לָחַמָּה and לָחַמָּה, plur. masc. לָחַמִּים, plur. fem. לָחַמוֹת and לָחַמוֹת; לָחַם from לָחַם; לָחַם from לָחַם.

לָחַם, const. לָחַם, fem. לָחַמָּה, plur. masc. לָחַמִּים, plur. fem. לָחַמוֹת, fem. לָחַמָּה and לָחַמָּה. Masc. plur. לָחַמִּים, const. לָחַם.

לָחַם (לָחַם), fem. לָחַמָּה (לָחַם); לָחַם, fem. לָחַמָּה (*once* for לָחַמָּה) לָחַם and לָחַמָּה.

לָחַם for לָחַם from לָחַם; לָחַם for לָחַם.

NOTE. The Participles in *all* the Conjugations receive the same endings as Nouns; as אֹיֵב *my enemy*, אֹיְבִי *my enemies*, אֹיְבָי, etc. אֹיְבָי *those rising up against me* i. e. *my enemies*; אֹיְבָי, etc.; אֹיְבָי *those cursing thee*.

§ 80. PASSIVE PARTICIPLES (KAL).

שָׂמוֹעַ, עָרִידָה (שָׂמוֹעַ, עָרִידָה) *he is visited, a visited person*. (שָׂמוֹעַ, עָרִידָה).

שָׂמוֹעַ, עָרִידָה, עָרִידָה, עָרִידָה (*with* *paragoric*).

שָׂמוֹעַ, עָרִידָה, עָרִידָה, עָרִידָה *they are visited, those visited*; const. עָרִידָה, עָרִידָה.

שָׂמוֹעַ, עָרִידָה *they are visited, visited ones* fem., שָׂמוֹעַ *they are burnt*.

שָׂמוֹעַ, עָרִידָה *revealed*, fem. שָׂמוֹעַ, plur. masc. שָׂמוֹעַ, plur. fem. שָׂמוֹעַ, root שָׂמוֹעַ; שָׂמוֹעַ from שָׂמוֹעַ. See Note 1.

שָׂמוֹעַ, עָרִידָה *covered*, from שָׂמוֹעַ; שָׂמוֹעַ, from שָׂמוֹעַ.

שָׂמוֹעַ, עָרִידָה *from שָׂמוֹעַ*; שָׂמוֹעַ, from שָׂמוֹעַ; שָׂמוֹעַ, from שָׂמוֹעַ (rarely), from שָׂמוֹעַ or שָׂמוֹעַ.

NOTE 1. The *י* is sometimes dropped; as שָׂמוֹעַ for שָׂמוֹעַ; שָׂמוֹעַ for שָׂמוֹעַ.

NOTE 2. This participle is occasionally *active*; as זָכַר *he remembers*, etc.

NOTE 3. Some of the above forms are given in the Lexicons as *Adjectives*.

§ 81. PARTICIPLES WITH THE ARTICLE (७).

נְדִיבָרוֹת, תִּיצְאֹת, נְדִיבָרִים, הַיָּרֵד, *who is speaking, who spoke*, הַיֹּצֵא, *which is poured out*, הַיִּצְרָא, *which is purposed*, בְּהוֹלֵךְ; הַנִּסְמָךְ, etc.

that stand, who are abiding, etc. Kal. האֲמָר

he who is desired, the lovely one or thing, הַנְּחֻמָּד *which are desirable*, הַנְּחֻמָּדִים (*הַנְּחֻמָּאִים*) *who were found*, הַנְּחֻמָּאוֹת, *those that were left*, הַנְּשָׁאָרִים, *Niph.* הַמְדַבֵּר, *Piel.* הַמְדַבְּרוֹת, *Pual.* הַמְהַלֵּל, *(with י parag.)* הַמְחַזְקִים, *Hiphil.* הַמְגַבִּיֵּר, *which is turning itself, brandishing,* הַמְתַּעֲשֶׂה, *Hithpael.*

NOTE. The Article is occasionally prefixed to the *Præter*; as **וְהָאֵל** *who came*, **בַּהֲבִיךָ** (for **בְּהַחֲבִיךָ**) *in which he placed*, **הַזֶּה** *that, who, lives*, **וְהָאֵל** (**א** *parag. for* **הַהֵלֵךְ**) *who (they) went*. See § 15. with the † note.

§ 82. PARTICIPLES WITH SUFFIXES.

אֵיבָרְךָ, אֹיְבֶיךָ, אוֹיְבֶיךָ my enemies, אִיְבִי my enemy, אוֹיְבִי from איב, אוֹיְבִים

from גָּזַח *my feeder, shepherd*, from רָאָה *my feeders* (const. רֹעִי, etc., from רָעָה *his fearers*, from יָרָא *those who fear me*, from יָרָא *those who fear thee*, from יָרָא; with plural suffix עֹשֶׂהְךָ *thy Maker*, from עָשָׂה and בָּרָא. These are *Kal* participles.

The Participles in *other* conjugations are also found with Suffixes ;
as מברךְ *those blessing thee*, מקלף, *Piel*. משפיל, *Hiphil*, etc.

IMPERATIVES AND INFINITIVES OF DEFECTIVE VERBS.

IMPERATIVES. (*Kal*).

Parag. § 83. VERBS פִּי.

הָיָה (הָיָה) *go thou masc.*
(הָיָה-הָיָה *go for thyself*
i. e. get thee out),

לְךָ, לְךָ go thou fem.

לְכוּ, לְכוּ *go ye masc.*

לָכֹךְ, לִבְנָה *go ye fem.*

יָדָע *know thou*, יָדָעָה, יָדָעוּ,
etc.; with affix יָדָעָה
confess him.

שָׁבָה שֵׁב, *sit, dwell thou.*

הָבֵה *come on, give*, הָבוּ (perhaps **הָבוּ** Hos. 4: 18 for **יִהְיֶה**) *give ye*.

פָּצַק and פָּצַקְתָּ pour thou.

possess thou, etc.

$\left. \begin{array}{l} \text{יָרַד} \\ \text{יָרַד} \end{array} \right\} \text{יָרַד, יָרַד, } \textit{descend thou, etc.}$

אָגאָ } אָגאָ go thou, אָגאָ, אָגאָ,
 אָגאָ } אָגאָ from אָגאָ.

יִרְאוּ *fear ye.*

§ 84. VERBS פִּנְיָ.

גָּשָׁה שָׁם וְשָׁמָּה *approach, remove*
 thou, once שָׁם, twice
 שָׁם, for שָׁמָּה and שָׁמָּה.

נָשָׂא, נִשְׂאוּ (Ps. 4: 7 נִשְׂאוּ
with נ and ש changed
into their cognates,)
take, lift up, pardon ;

Parag.

with affix טָאָר take
ye me; טָאָר fem., טָאָר,
etc.

လဲယူ *take off, put off.*

נִשֶּׂק *kiss thou.*

תָּתַתְּ, *give, make, place*
 thou, with ו epenthetic
 תָּתַתְּ *give it (her).*

קָחָהּ (לָקַח) *take, bring*
thou; fem. קָחִי and
 לָקַחְתִּי, masc. plur. קָחוּ
 and קָחוּ; with נ epen-
 thetic קָחוּ *take it*
 masc., קָחֶיהָ *take it fem.*,
 from לָקַח (not נָקַח).

§. 85. VERBS ע"ו.

קִימָה קום, *arise thou*, קום, Is. 60:
קִמְּהָ, קִמְּהָ, *arise,* 1
אֲרִי *shine thou.* אֲרִי and
עֲרִי *awake thou.*

בָּא, בֹּא, בֹּא, come, go thou, בָּא, (בֹּאִי *Infin.*), etc., מֵל, מֵל for מֵל.

שׁוּבָה } return thou,
שׁוּבָה } fem. שׁוּבָה and שׁוּבָה.
שׁוּבָה }
שׁוּבָה } break thou, שׁוּבָה, etc.

§ 86. VERBS ע"י.

גִּיל גִּיל *rejoice, tremble, rejoice, tremble ye.*

Parag.

הַיִּנְהוּ *consider thou*, בִּינֵה, etc.
 הַיִּנְהוּ *lodge thou*, לִינֵה, etc.

§ 87. VERBS ע doubled.

סָב turn, surround thou, סָבִי, סָבִי.

דָּמָה *be silent, still*, דָּמֵה, דָּמֵה.

רָנָה (רָנִי) *sing thou* fem., רָנָה (רָנִי) *sing ye* masc.; סָלַח *elevate it*.

חָנַן *pity me*, חָנֵּנִי (for חָנְנוּנִי) *pity ye me*.

אָרַח *curse ye*, Judg. 5: 23.

גָּלָה *commit, devolve, commend thou*; גָּלָה (Ps. 22: 9) stands for גָּלָה, see § 94.

בָּלַח *remove, open thou*.

עָרָה (הַ parag.) *make bare*.

נָצַח (הַ parag.) *protect thou*, 80: 16.

עֲזָרָה (הַ parag.) *be mighty*.

קָבַח (with נ epenthetic) *curse thou him*, קָבַח (with הַ paragogic).

§ 88. VERBS לָהּ.

גָּלָה *reveal, remove thou*, fem. גָּלָה, plur. גָּלָה, fem. גָּלָה.

עָלָה *ascend thou*, עָלִי, etc.

עָשָׂה *do, make thou*, עָשִׂי, etc.

עָנָה *answer, etc.* עָנֵנִי *answer me*, עָנִי *sing ye, testify ye*.

הָיָה (הָיָה) *be thou*, fem.

הָיָה (הָיָה), plur. הָיָה etc., with prefix וְהָיָה; וְהָיָה.

אָלַח *lament thou*.

בָּעִי *inquire ye*, and אָתִי *come ye*, Is. 21: 12. אָמַי is for אָמַי.

רָפָה (for רָפָה) *heal thou*, רָפָה is for נָשָׂא. See § 84.

§ 89. VERBS לָהּ.

קָרָא *call, proclaim thou*, plur.

קָרָא and קָרָא (קָרָא) *call ye (upon) him*, fem. קָרָא.

and קָרָא, with נ epenthetic קָרָא *read it*.

יָרָא (for יָרָא) *fear ye*.

יָצָא *go ye* (for יָצָא) from יָצָא.

נָשָׂא (once נָשָׂא) *lift up*.

רָפָה (רָפָה) *heal thou*.

INFINITIVES. (Kal.)

§ 90. VERBS פִּי.*

שָׁבַת (once שָׁבַת, with prefix שָׁבַת and לְשָׁבַת) *to sit, dwell*, with suffix שָׁבַת (rarely like שָׁבַת)

* These (with a very few exceptions), have *no* forms; as יָשׁוּב (absolute) and שָׁבַת (construct) *to dwell*; יָדַע and יָדַע *to know*, etc.; so with verbs מָנָה, as מָנָה absolute, מָנָה construct; נָשָׂא absolute, נָשָׂא construct; and so with other species of verbs. The *construct* form is generally given here.

Parag.
ה.

to dwell me, i. e. my dwelling,
(*לְשֹׁכְתִי that I may dwell*).

לָכָה to go, לָכָתִי, לָכָתְךָ
my going, thy going,
etc.

לָבָא to produce,
etc., with suffix, and ה
paragogic *לְבָאָהּ their*
bringing forth. See § 73.

יָדָע to know.
יָדַעְתִּי, יָדַעְתָּ (for *יָדָעְתִּי*) *to go,*
יָצֵאתִי, יָצָאתְךָ, etc.

רָדָה to descend, with pre-
fix *מִרְדָּה from going*
down (See § 24); once
מִרְדָּהּ for *מִרְדָּהּ*.

לָרָא (for לָרָא) to fear.
רָשָׁה to possess, inherit,
רָשָׁתָהּ to possess it.

יָבֹשׁ and יָבֹשָׁה to dry up.
כָּל (for כָּלָה) to be
able, prevail.

§ 91. VERBS פִּנְּ.

לָקַח to approach, remove,
לָקַחְתִּי, etc.

לָמַס to touch, reach, mer-
lest.

לָנָה to shine, root לָנָה.

לָתַת (for לָתַת) to give,
לָתַתְךָ, with suffix and
prefix מִלָּתַת than for me
to give; once לָתַתָּה (Ps.

8: 2) in the phrase
לָשֹׁר תִּהְיֶה הַדְּרֹךְ עָלַי
who to spread
out thy glory over the
heavens, i. e. the spread-
ing out of whose glory
is over the heavens;
Root *לָשַׁר*.

לָשַׁר, לָשַׁרְתִּי to lift up, ex-
alt, to have excellence, be
excellent; once (with
prefix מִלָּשַׁר when it is
lifted up (Ps. 89: 10),
some editions מִלָּשַׁר.

לָקַח, rarely לָקַחְתִּי to take,
receive, fetch, with pre-
fix מִלָּקַח, suffix מִלָּקַח,
from לָקַח.

§ 92. VERBS עָ.

עָוָה, עָוָה to return, מָוָה,
עָוָה, מָוָה, מָוָה, מָוָה,
עָוָה, etc.

עָוָה (לָבָא לָבָא) to go,
עָוָה, עָוָה thy going,
thou goest, thy entering, עָוָה,
עָוָה, עָוָה I come (עָוָה
come thou). עָוָה (לָבָא) to
lodge.

§ 93. VERBS עָ.

עָוָה (לָבָא) to tarry, lodge.
עָוָה to distinguish, consider.
עָוָה to place, עָוָה to contend.

§ 94. VERBS ע doubled.

סב (סבב) *to turn, compass.*

חָקַן *when he appointed.*

בָּחַן *when he set a compass.*

חָמַן *when it is hot* Job 6: 17.

לְחָמֵם (Is. 47: 14) is for לְחָמֵם, is a suffix.

תָּמַן *to complete, consume, to finish it, its completion,*
תָּמַם *to consume them, they are consumed;* בָּז, לָבֹז *to rob.*

רָדַן *in rejoicing, when it rejoices.*

רָצָה (fem.) *to be broken down,* Is. 24: 19.

רָצַח *to appease.* רָד *to subdue* Is. 45: 1.

רָצַח, with prefix and suffix רָצַח *in their transgressing.*

רָבַח *to multiply,* בֹּרַח *to explore,* with pref. and suff. לְבָרַח. חָזַח, etc., are peculiar; but see Lex. שָׁמַח and חָזַח.

רָחַח *when it shone;* but see List of Anomalies רָחַח.

רָחַח (Ps. 22: 9) stands for רָחַח *let him commit (his affairs unto the Lord, he will deliver him).*

רָחַח, לְרָחַח, are peculiar.

§ 95. VERBS לָהּ.

לָהּ, לָהּ *to reveal, remove.*

לָהּ, לָהּ *to ascend.*

לָהּ, לָהּ *to do,*

make, לָהּ in making, לָהּ from doing.

לָהּ, לָהּ, לָהּ (once לָהּ), לָהּ (לָהּ) *to see, regard, etc., once לָהּ.*

לָהּ, לָהּ, לָהּ *to be.* Once לָהּ Ezek. 21: 15.

לָהּ (for לָהּ) *to behold.*

§ 96. VERBS לָהּ.

לָהּ, לָהּ (once לָהּ) *to call, meet, לָהּ I call.*

לָהּ, לָהּ *to fill, fulfil; לָהּ to hate.*

לָהּ, לָהּ (for לָהּ) *when you find* (Gen. 32: 20), perhaps like לָהּ (Amos 5: 11), or is this last *Poel?**

לָהּ, לָהּ *from sinning, for לָהּ* Gen. 20: 6; fem. לָהּ, with suffix לָהּ, לָהּ, לָהּ (for לָהּ) *to meet, salute, with suffix לָהּ, לָהּ, etc. See § 53. Note 2.*

NOTE. Verbs לָהּ and לָהּ are frequently alike; as from לָהּ comes לָהּ (לָהּ). See § 53. Note 1.

PECULIAR FORMS OF THE IMPERATIVE.

לָהּ, לָהּ (parag. and Dag-esh euphonic), לָהּ, לָהּ and לָהּ. See §§ 48. 49.

* The Conjugations *Poel, Poal, Hithpoel; Polel, Polal, Hithpolel; Pilel, Pual, Hithpalel; Pilpal, Polpal, Hithpalpal*, are only other names for *Piel, Pual, Hithpael*. See § 17. 6. † note. 7. Note. § 40. Note 1. Also page 72. Peculiar Conjugations.

VERBAL AFFIXES OR SUFFIXES.

§ 97. (1) These are fragments of the *Primitive* pronouns (§ 67,) appended to verbs transitive, and form the *accusative* (objective) *case*; as *פָּקַדְתָּנִי* or *פָּקַדְתָּנִי* *thou hast visited me*, instead of *פָּקַדְתָּ אֶנִּי*; etc.

These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the *Verb*, is generally (but not always) different.

(2) The following changes take place in the *Sufformatives*, when verbal suffixes or affixes are united to them; thus:

הַ	third pers. fem. sing. praet. becomes	הָ	or	הֵ
תָּ	or	תִּי	second	“ “ “ “ “ תִּי or תִּי
תָּם	“ “ plur. masc. “ “	תָּם	or	תָּם
נָה	second and 3d “ “ fem. Imp. and Fut.	נָה	or	נָה

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus, *פָּקַד* becomes *פָּקַדְתָּ* or *פָּקַדְתָּ* (very rarely like *פָּקַדְתָּ*, *פָּקַדְתָּ*); as *פָּקַדְתָּם* *he visited them*; *פָּקַדְתָּהּ* (*she visited*), before an affix *פָּקַדְתָּהּ* or *פָּקַדְתָּהּ*, etc. throughout.

NOTE 1. Verbs *לָהּ* lose their *ה* in the 3d pers. sing. masc. praet. when verbal suffixes are added to them; as *עָנָה* *he answered them*, *צִוָּהוּ* *he commanded him*, *צִוָּהוּ*, *צִוָּהוּ*, *צִוָּהוּ* *it covered them*; so in the *future*; as *יִבְנֶהוּ* *he will build them up*, etc.

NOTE 2. When the first radical is a guttural it takes *Composite Shevau*; as *וָשַׁעַר* *he delighted*, *וָשַׁעַר* *he delighted (in) them*; *אָחַזְתָּהּ* *she seized her*, for *אָחַזְתָּהּ*. The *Future*, *Imper.*, *Infin.*, and *Participles*, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in *ן* (כ) *paragoric*; as *יִמְצְאוּנָהּ* *they shall find her*, *יִקְרְאוּנָהּ* *they shall call me*, *יִשְׁבְּחוּנָהּ*, *יִשְׁתַּחֲוּוּנָהּ*, *יִלְבְּדוּנָהּ*, *יִצְבְּרוּנָהּ*.

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative case*; as *אֵינֶנִּי* *he is not*, *אֵינָהּ* *she is not*, etc. See § 71. 35.

(6) The masc. *ם* (*them*) is *sometimes* used for the fem. *ן*; as *וַיִּגְרְשׁוּם* *and they drove them* (fem.), for *וַיִּגְרְשׁוּן*; *וַיִּצְטָרוּם* for *וַיִּצְטָרוּן*.

(7) The Epenthetic *נ* is often found before verbal suffixes, see § 35. In many cases it is expressed by *Dagesh forte*, as in the following examples. *אֶרְאֶנִּי* *I will show thee*, for *אֶרְאֶנִּי* from *רָאָה*; *יִבְרָכֶנִּי* *he will smite thee*, for *יִבְרָכֶנִּי* from *בָּרַךְ*; *דִּבְרֵנִּי* *he judged me*, for *דִּבְרֵנִּי* from *דָּבַר*;

יִסְרֶנִי *he chastised me*, from יָסַר; וְיִבְרַכְנִי *et shall bless me*, from בָּרַךְ;
יִצְרֵנוּ *he will save us*, for יָצַרְנוּ from יָצַר; לְקַלְלֵנוּ, לְהַחֲמִידָנוּ, etc.
See § 71. אֵין. Also § 35.

NOTE. יִ (יָ) is the affix *me*, י־ the suffix *my*. See § 71. † note.

(8) In a few cases the 3d plur. fem. has the *masc.* form; as יַעֲמִידוּ for יַעֲמִידוּן; see Gen. 30: 38. 1 Sam. 6: 12. Twice the 2d plur. *masc.* is used for the feminine; as תִּקְרְבוּ for תִּקְרְבֶנָּה; תִּבְחָחוּ for תִּבְחָחֶנָּה. See Gen. 30: 39. for another peculiarity.

PECULIAR CONJUGATIONS.

The following are simply *peculiar* forms of *Piel*, *Pual*, and *Hithpael*; thus:

1. סוּיַב *Poel*, סוּיַב *Poal*, הִסְתוּיַב (with ת transposed, see § 38) *Hithpoel*. הוֹלִיל, חוֹלֵן, רוֹצֵץ, שׁוֹרֵשׁ *Poel*, etc. See § 40. Note 1. § 17. 6. † note. 7. Note.

2. קוּיַם *Polel*, קוּיַם *Polal*, הִתְקוּיַם *Hithpolel*. See § 17. 7. Note.

3. שִׁאָנַן *Pilel*, אִמָּלַל *Pulal*, הִתְקַטְלַל *Hithpalel*. See § 40.

4. פָּלַל (verbs עוֹ), גָּלַל (verbs עָ) *Pilpel*, שִׁעֲשַׁע *Polpal*, הִתְפַּלֵּל, הִתְעַלֵּל (§ 38) *Hithpalpal*.

5. סִחַרְחַר *Pealal* active, חִמְרַמַּר *Pealal* passive.

6. חִצּוּצַר *Peoel*.

7. תִּפְחָל (from תִּפְחָל, תִּפְחָלָה, תִּפְחָלָה) *Tiphel*.

8. מִחֲסַפֵּס is from חָסַף; יִפְיִפִּית is *Pual* of יָפַה.

9. For the *Nithpael* conjugation see § 51. *Peculiar forms*. See § 16. Note 6. § 17. 6. † note. 7. Note.

PLURILITERALS.

These are כְּרִסְמָנָה, פְּרִשׁוֹ, רִטְפֵּשׁ from כָּרַס, כְּרִיבָל from כָּרַב, etc. See § 16. Note 5.

*Table of the Characteristics of the Conjugations in the Future tense, in the Infinitive and Imperative Moods, and in the Participles.**

for pl *ending fem* *ending masc* *ending*

וְיָבִין וְיָבִין וְיָבִין וְיָבִין or וְיָבִין וְיָבִין וְיָבִין וְיָבִין וְיָבִין. NIPHAL.

[illegible]

וְהָיָה כִּי יִשְׁכַּח אֶת-הָאֵלֶּה וְיִשְׁכַּח אֶת-הָאֵלֶּה וְיִשְׁכַּח אֶת-הָאֵלֶּה וְיִשְׁכַּח אֶת-הָאֵלֶּה PIEL.

תְּסוּבָּה, אֶקוּמָם, תְּכוּנָן. וַיֵּיטֵד for וַיֵּדֵי, etc. אֶבְרָךְ יְבָרַךְ, etc. יִגְזֹם

PUAL תָּחַל חָלַל חָלַל חָלַל חָלַל

etc., etc. יְשַׁעְדֵּךְ, etc. חֲבֵרְךָ,

[illegible]

By accession
 נָתַן (נָתַן) HIPHIL of verbs עָרַע (עָרַע), or עָרַע
 [doubled].
 יָרַם from יָרַם, יָרַם from יָרַם.

פִּי Hiphil of verbs אָן יוֹ הוּ נוֹ.
 אֶמְצִיץ is for אֶמְצִיץ; verbs יִמְצִיץ, יִמְצִיץ, יִמְצִיץ; from נִמְצֵץ.
 אֶמְצִיץ is for אֶמְצִיץ; from אֶמְצִיץ. See § 45. Note.

לָּ. HOPHAL of verbs *Perf.* or לָּ. (אָ or אָ) אָ! יָ! תָ!
 (יִמְצָא) אָ יָ תָ " " פָּ, seldom of Per-
 (אָ יְ etc.) אָ יָ תָ " " פָּ, or
 from יָבֹל; עָל (עָסַר), verbs יָבֹל; יָבֹל for יָבֹל
 doubled. ע

הִיְתָּאֵל (אֵת) יְתָתָּ נְתָ

𐤓 is sometimes *assimilated*; see § 17, (e) with the † note. § 38.

* For the conjugation *Kal*, and the *Praeter* of the *other* conjugations, see the *Tabular View* referred to in the *Preface*.

† *Dagesh* characteristic is occasionally omitted; as יִבְקֶשׁ for יִבְקֶשֶׁת; תִּבְקֶשׁ for תִּבְקֶשֶׁת; etc.

or (ו); as נקטל, נקום, נעזר, נגלה. נמס from נמס fem.; נגה const., נגור fem. plur. from נגה.

מִן מִן מִן * PIEL

מלשני. מלשני for מלשני. Plur. const. מלשני from מלשני. מלשני from מלשני.

מִן מִן מִן * PUAL

מלשני, מלשני, מלשני.

מ HIPHIL of verbs *Perfect*, פֶּנַּח, or לָהּ.

מ (by accession) מ " " עֵן, or ע doubled.

מלשני, מלשני, מלשני; מלשני, מלשני, מלשני; מלשני, מלשני, מלשני.

מ מ מ " " פֶּנַּח.

מלשני, מלשני, מלשני; מלשני, מלשני, מלשני; מלשני, מלשני, מלשני. With י parag. מלשני, etc.

מִן מִן HOPHAL of verbs *Perfect*, or לָהּ.

מ (מלשני) " " פֶּנַּח. Seldom *perfect* verbs.

מ (seldom) " " עֵן, or ע doubled.

מלשני from מלשני. Once מלשני for — מלשני. See § 45. Note.

מִן

HITHPAEL

מ is sometimes *assimilated*; as מלשני for מלשני, etc. מלשני for מלשני. See § 17. (e), with † note. Also §§ 38. 39. 40. with the Notes.

Those who wish to see full tables of the Paradigms, are referred to Professor Stuart's Grammar, *fifth* edition. This Grammar is decidedly superior to any one published in English.

* In some few cases the מ (characteristic of Piel and Pual participles) is omitted; as מלשני for מלשני; מלשני for מלשני; מלשני for מלשני; etc. In some cases the *Dagesh* characteristic is omitted.

TO FIND THE ROOT.

§ 101. 1. Divest the word of all its *adjuncts*, and if *three* or *more* letters be left they are the root; as בַּמִּשְׁמָרוֹתֵיהֶם *in their stations*, from שָׁמַר *he watched, stationed*;

בַּ prefix—*in*,

הֶם suffix—*their*,

מִשְׁמָר Heemantive noun—a *station*,

וְ (וְהֵן) fem. plural,

י generally placed after וְ; § 14. Note 3.

וּבְרִזָּה *and his iron*, from בְּרִזָּה; חֲבֻלָּה *confusion* and חֲבִילִי *confused* are Primitives; עֲקָלָה *crooked ways*, from עָקַל; עֵצִים *eye-lashes, beams of the rising sun*.

2. If two letters remain, (*the root requires three*), prefix thereto י (to) (to prefix לָקַח *to take*), or insert י (rarely י), or postfix ה (*seldom א*), or double the second radical.

EXAMPLES.

יָדַע, &c. from יָדַע *to know*; בָּלַח from בָּלַח. יָגַשׁ, אָגַשׁ, נָגַשׁ, תָּגַשׁ, וְיָגַשׁוּ [נָתַן, etc.] “נָגַשׁ” approach; יָתַן from יָתַן, etc.

רָקַם, אָקַם, נָקַם, תָּקַם, וְיָקַמוּ “קִים” rise up. אָבַי, בֹּא “בֹּא” go, come. Anom. אָבַי, דָּבַר, וְיָבֹדוּ.

שָׂם, (שִׁים) שִׁים, (שִׁיה) שִׁיה “וָיָדָן, וְיָבִינוּ, וְיָנַח, וְיָשָׁם, וְיָשִׁיתוּ.” בָּנָה, עָשָׂה, גָּלָה “וָיָדָן, תַּעֲשֶׂינָה, אָנַל, נָגַלְתָּה, וְיָגְלוּ.”

מָלָה, מָצָא, etc. from מָצָא and מָלָה; א however is seldom dropped.

סָבַב from יוֹסֵב, יָסַב, תָּסַב, (יָסַב) יָסַב, תָּסַבְתָּ, יָסַבְתָּ.

3. If but one letter remain prefix נ (very seldom י), and postfix ה; as נָכַח from נָחַךְ אֶךְ יָכֹחַ *and he smote them* and יָשָׁר *he shall spread, incline* from יָשַׁר הָם יָשָׁר הָם; יָרַם *he will teach them* from יָרַם; יָרַד from יָרַד *and they cast down*.

NOTE 1. The verb נָתַן (*he gave*) sometimes drops both ה's; as תָּתַתָּ *thou hast given* for נָתַתָּה (ה) (parag.); תָּתַתָּ (תָּתַתָּ) for תָּתַתָּ *to give, place*, with suffix תָּתַתָּ *to give me* i.e. my giving, once (Ps. 8: 2) תָּתַתָּ *to spread out*, i.e. the spreading out, etc.

NOTE 2. The verb לָקַח (*he took*) often drops its ל; as יָקַח *he shall take*, אָקַח, תָּקַח, יָקַחוּ, אָקַחוּ (ה) (parag.), קַח *take thou*,

קָחָם; קָחָהּ, קָחָהּ, קָחָהּ (prefix ל), *once he took* Ezek. 17:5; *he took them* Hos. 11:3.

NOTE 3. Words whose first syllable is הוּ, יוּ, תוּ, אוּ, נוּ, מוּ, are usually from roots whose first radical is י; * as *מוֹשֵׁב a seat*, *יֹשֵׁב he will cause to sit*, *תוֹשֵׁב* from *יָשַׁב*; *הַלְּדָה a generation*; fut. tense *יִלְד*, etc. from *יָלַד*; *מִדָּע* from *יָדַע*; *הוֹדִיעַ* etc. from *יָדַע*; *נִגַּח* from *יָגַח*; *נִקַּח* from *יָקַח*; *הוֹדִיעַ* etc. from *יָדַע*; *נִגַּח* from *יָגַח*; *נִקַּח* from *יָקַח*; *הוֹדִיעַ* etc. from *יָדַע*; *נִגַּח* from *יָגַח*; *נִקַּח* from *יָקַח*.

NOTE. There are a few exceptions to this rule; as *תוֹשֵׁב* from *יָשַׁב*; *הוֹשֵׁב* *he is sitting, dwelling*, (also fut. Hiph. apocop.) from *יָשַׁב*.

NOTE 4. A few words require א at the beginning to form the root; as *הַכִּיל to cause to destroy*, from *אָכַל*; *הַחֲרִיב* from *אָחַר*; *הַחֲרִיב* (1 pers. fut.) from *אָחַר*; *הַחֲרִיב* from *אָחַר*; *הַחֲרִיב* from *אָחַר*; *הַחֲרִיב* from *אָחַר* is an anomaly.

[§ 102. ROOTS of common occurrence.†]

בָּרָא *he created.*

הָיָה *he was, it happened*, (Infin. הִיָּה).

אָמַר *he said*, (Imper. fem. אֲמַרִי *say thou*).

רָאָה *he saw, appeared*, (Imper. רִאָּה).

הִתְהַרְגָה *he moved*, Part. f. מִתְהַרְגָה.

קָרָא *he called, invoked, met.*

עָשָׂה *he made, did, performed.*

בָּדַל *he divided.*

יָצָא *he went, produced*, (בוא *to go*), *he went, produced.*

אָרַח *to shine*. See § 15. * note. § 28.

נָתַן *he gave, placed*, (Infin. נָתַן *gave*).

לָקַח *he took*, (Infin. לָקַח, Imper. לָקַח *and take*).

קָחָה *he collected.*

רָמַשׁ *he moved, crept.*

זָרַע *it seeded.*

בָּרַךְ *he blessed, knelt down*, (בָּרַךְ *and בָּרַךְ Piel*).

פָּרָה *he, it was fruitful.*

דָּשָׂא *it produced, flourished.*

רָבָה *he multiplied*, (רָבָה).

מָלָא *he filled, fulfilled*. § 15. Note.

אָכַל *he ate, consumed.*

יָרָא *he was afraid, (fearing).*

יָדַע *he knew*, (Infin. יָדַע, Imper. יָדַע).

יָלַד *he begot*, (Infin. יָלַד).

יָצַר *he formed*, (in pause: יָצַר).

מָוָה *to die*. See § 15. * note. § 28.

צִוָּה *he commanded*, Piel.

שָׂם *to place, put, make*, (Infin. שָׂם *placed*). See § 15. * note.

שָׁב *he dwelt, placed, sat.*

קָם *to rise up, establish, stand, etc.*

שָׂם *to appoint, turn, place*. See § 15. * note.]

* Verbs י change their י into ו for several purposes, (§ 51); therefore in forming the root, the ו must be changed back again into י. Sometimes ו is omitted, but Kholem implies it; as יִשָּׁא or יִשָּׂא *he will add*, from יָסַף.

† These should be committed.

[§ 103. NOUNS of common occurrence.*

שָׁמַיִם <i>heavens.</i>	יָם (constr. יָם and plur. יָמִים) <i>a sea.</i>
אֶרֶץ אֶרֶץ <i>earth, land.</i>	יָשָׁא <i>grass.</i>
הוֹדוֹ <i>empty.</i>	זֶרַע זֶרַע <i>seed, posterity.</i>
חֹשֶׁךְ (kho-shek) <i>darkness.</i>	פֵּרוֹת <i>fruit.</i>
בְּהוֹ <i>desolate.</i>	עֵשֶׂב <i>herb.</i>
פְּנֵים (const. פָּנִי) plural form, <i>face,</i>	מִין <i>kind, species. (מִן from).</i>
<i>presence.</i>	עֵץ <i>a tree. שָׂדֵה (const. שָׂדֵה) a</i>
רוּחַ <i>spirit, wind.</i>	<i>field.</i>
מַיִם (constr. מַי and מֵימֵי) <i>water,</i>	שָׁנָה (const. שָׁנָה, plur. שָׁנִים) <i>a</i>
<i>waters.</i>	<i>year.</i>
אוֹר and מְאוֹר <i>light.</i>	לַיְלָה (לַיְלָה) <i>night, by night.</i>
טוֹב <i>good, goodness.</i>	מִקְנֵה (const. מִקְנֵה) <i>a collection.</i>
עֶרֶב <i>evening.</i>	נֶפֶשׁ <i>a creature, soul, breath, life.</i>
רָקִיעַ <i>an expanse.</i>	חַיָּה (const. חַיִּית, plur. חַיִּים) <i>life,</i>
בֹּקֶר <i>morning.</i>	<i>a living thing, a beast.</i>
יוֹם <i>day, plur. יָמִים, (כָּל-יָמִים),</i>	עוֹף <i>a fowl, bird.</i>
<i>continually.</i>	בְּהֵמָה <i>cattle.</i>
תֵּן (constr. תוֹךְ) <i>midst, middle,</i>	אֹכֶל, מֵאֲכָל, אֲכָלָה <i>food.</i>
<i>among.</i>	בְּיָשָׁה <i>dryness.]</i>
מָקוֹם (const. מָקוֹם) <i>a place.</i>	

[§ 104. PARTICLES of common occurrence.*

אֶחָ sign of the accusative, *upon, over, by*; כִּי *for, that, because, when*; בֵּין *between (בֶּן-בֵּן a son)*; אֲשֶׁר *which, who, that, because, when*; תַּחַת *under, instead of*; מִן *from*; כֵּן-כֵּן *so, thus*; עַל-כֵּן *therefore*; אֶל *unto, to, in, into, against (אֱלֹהִים God, power)*; כָּל-כָּל *all, every*; הִנֵּה *behold*; לֹא, אֵל, אֵין, אֵין *not, no, there is not*; עַד *also, even to, in, forever*; אִם *if, not, whether, nor, or*; גַּם *also, so, even*; עוֹד *again, yet, while, besides*; מַה, מֵה, מֵה *what*; מֵמָה *for what, wherefore*; עִם *with (עִם people)*; עִמָּךְ *with me*; שָׁם *there (שָׁמָּה)*; שֵׁם *a name, שֵׁם שֵׁם to place.*

הוּא *is he, and הִיא (הִיא) is she, מִי is who, and נִי — is me; הוּא הִיא הוּא הִיא he deceived me, Hiph. of נִשָּׂא. See §§ 67. 70. 97, (7) Note.]*

* These should be committed.

§ 105. VARIOUS USES OF THE SERVILES

אֵיתָן מִשָּׁה וְכֵלֶב.

The following table is intended to exhibit in one view, the various uses of the serviles which are scattered throughout this Manual. The learner will find much benefit from it, especially when some *peculiar* combination of the serviles occur.

א	at the beginning,	1. is the 1st <i>Person future</i> . See § 16.
"	"	2. is a <i>Heemantive letter</i> . See § 10. 3. or,
"	"	3. is <i>Prosthetic</i> . See Lexicon אָזְרִיחַ, אָזְרִיחַ.
"	"	4. is (in a few cases) for ה of <i>Niphal</i> , <i>Hiphil</i> , and <i>Hithpael</i> ; as אָדָרֶשׁ see § 30. small print <i>Anomaly</i> . אָנְאֵלְתִי, אֲשַׁיִם, אָכֵן, אָחֲזֶה, אָשְׁחֲזֶלֶךְ, see List of Anomalies.
א	at the end	1. is (rarely) <i>Paragogic</i> , § 15, † note.. § 16. אָבִיּוֹא, אָבִיכִיּוֹא, אָבִיכִיּוֹא see Anomalies.
"	"	2. is for ה or ה see § 11. 11. § 73.
א	inserted (in a few cases)	is <i>Epenthetic</i> ; as אֶמְאָאֵתְךָ, אֶמְאָאֵתְךָ, see Anomalies. Also § 76.
י	at the beginning	is 3d <i>Pers. masc. fut. sing.</i> and (with י, יָ, or יֵ at the end) <i>plur.</i> of all the Conjugations. See § 16 with Note 4. § 98.
י	inserted	1. is <i>Characteristic of Hiphil</i> , see § 17. (c).
"	"	2. is <i>Heemantive</i> , see 10. 3. with the <i>Examples</i> .
"	"	3. is <i>Epenthetic</i> , see § 44 אֶקִימֶנָה, אֶקִימֶנָה. § 18. small print. § 74 תִּימִידָה. But see § 11. 9. § 14 Note 3. § 97 (2).
י	at the end	1. is a <i>Suffix pronoun</i> , see § 14. with the * note. § 73 Note 2. § 71 † note. § 14 כִּי. See § 73 וְהִי. For יָ (יָ) see § 71 † note. § 97 (7) Note. § 79 Note. § 82.
"	"	2. is <i>Construct plural</i> , § 11 with <i>Exceptions</i> 1. 2.
"	"	3. is (in a few cases) <i>Paragogic</i> , see § 11. 11, Note 3. § 14 אֶ note. But see § 14 note 4 small print. § 18 small print. §§ 74. 80. 81.

- ך at the end 4. is (seldom) *Construct singular*, see § 11. 10.
 “ “ 5. is (rarely) *Dual and Plural*, see § 11 *Exceptions* 4, with the Note.
 “ “ 6. is *Heemantive*, see § 10. 3, with *Examples*, etc.
 “ “ 7. is 2d pers. sing. fem. Imper. (see § 20. § 26, 4.) and (with ך at the beginning) *Future*, § 16. See page 32 § 20, * note.
 “ “ 8. is *Ordinal numeral*, see § 57, (3).
- ך at the beginning 1. is 3d pers. fem. sing., 2d masc. and (with ך at the end) fem. *Future*, see § 16. Also (with ך, ך, ך at the end) 2d and 3d fem. plur. *Future*, § 16.
 “ “ 2. is *Heemantive*, see § 10, 3.
- ך at the end 1. is 2d pers. sing. masc. and fem., see § 15. § 97, (2). For ך see § 97, (2).
 “ “ 2. is *Construct fem.*, see § 11. But see § 11, 11 Note 1.
 “ “ 3. is *Heemantive*, see § 10. 3.
 “ “ 4. is *Fem. singular* (ך- ך), see §§ 11. 57, (3).
 “ “ 5. is *Fem. plural* (ך- ך), see § 11. § 11, 9.
 “ “ 6. is (seldom) 3d fem. sing. *Præter.* see § 15. § 97, (2).
 “ “ 7. is 3d fem. sing. *Participle*, see §§ 18. 19. 74—80.
- ך at the beginning 1. is 1st pers. plural future, see § 16.
 “ “ 2. is *Characteristic of Niphal*, see § 17, (b). § 51, *Peculiar forms.* § 30. * note.
- ך inserted is *Epenthetic*, see § 14 (ך- ך). §§ 35. 44, Note. For ך see §§ 16. 20. § 97, (5).
- ך at the end (ך) 1. is *Paragogic*, see §§ 15. 16, † and § notes. § 97. (4).
 “ “ 2. is *Suffix 3d fem. plur.*, see § 14.
 “ “ 3. is 2d and 3d pers. fem. plur. *Future*, see § 16. For ך (ך- ך) see §§ 15. 16. 20.
 “ “ 4. is 2d pers. fem. plur. *Imper.*, see §§ 20. 50.
 “ “ (ך ך) 5. is *Heemantive*, see § 10. 3. For ך- ך- see § 11, 11.

- ב at the beginning 1. is Characteristic of the Participles in *Piel*, *Pual*, *Hiph.*, *Hoph.*, and *Hithpael*, see § 100. § 18, with small print. § 45, Note. § 40. § 38. § 17 (e).
 “ “ 2. is *Heemantive*, see § 10. 3, with *Examples*, etc.
 “ “ 3. is a *Prefix*, §§ 9. 24. 60.
- ב at the end (ב ׀) 1. is a *Suffix*, see § 14. § 97, (1). For ב see § 14.
 “ “ (ב) 2. is (seldom) *Formative of Adverbs*, see *Lex.* יוֹמָם, מָחָר, מָחָרָה.
 “ (בִּי, בְּ) 3. is *Plur. masc.*, see § 11, with *Exceptions* 1. 6. §§ 18. 19. 74—81.
 “ “ (בִּי, בְּ) 4. is *Dual*, see § 11, with *Exceptions*, 8. For בִּי see § 15.
- ב at the beginning is a *Prefix*, see §§ 9. 64.
- ה at the beginning 1. is the *Article*, see §§ 9. 59. § 18, small print. § 81.
 “ “ 2. is *Interrogative*, see § 36, with Note 1.
 “ “ 3. is Characteristic of *Hiph.*, *Hoph.*, and *Hithpael Praet.*, *Inf.*, and *Imperative*, see § 17, 3, (c). 4, (d). 5, (e), with the † note. § 31. § 99. See § 4, on this table.
 “ “ 4. is Characteristic of *Niph. Imper.* and *Inf.*, see § 30, small print. § 99. § 20, page 32, * note. See § 4, § 17, (e) † note.
- ה at the end 1. is *Fem. sing.* (generally) *absolute*, (sometimes) *construct*, see § 11, with *Exceptions* 3, 11 Note 2. §§ 18. 19.
 “ “ 2. is *Heemantive*, see § 10. 3.
 “ (הָ הַ) 3. is *Suffix pronoun*, see §§ 14. 71. For הָ (*his*) see § 14. For הַ, הָ see §§ 14. 16. 20. 73.
 “ “ 4. is *3d pers. fem. praet.* in all the conjugations,

§ 15. But see §§ 18. 19. 74—80. For הָ see §§ 16. 20.

“ “ 5. is *Paragoric*, see §§ 15. 16, with † note. § 16, Note 3. § 49, with the Notes. § 11. 11, Note 3. § 73.

“ “ 6. is *Local*, see § 13.

הָ at the beginning is a *Prefix*, see §§ 9. 62. Also §§ 22. 23.

הָ inserted (י) 1. is the *Active participle*, see §§ 18. 74. (י) *Passive participle*, see §§ 19. 80. (י) *Infin.* and *Imper.*, § 20.

“ (י) 2. is *Epenthetic*, see § 44.

“ 3. See § 45, with the * note.

הָ at the end (י or ־) 1. is 3d pers. plur. *Praeter*, and 2d pers. plur. *Imper. masc.*, see §§ 15. 20. For הָ see § 97, (2). הָ (י) § 15. Also § 44, Note.

“ “ “ 2. is (with הָ at the beginning) 2d and (with הָ at the beginning) 3d pers. plur. *masc. future*, see § 16.

“ (י ו י ו י ו י ו) 3. is *Suffix pronoun*, see § 14. For הָ , הָ , הָ , see §§ 14. 35. 71. Also § 9, Note.

“ “ (י) 4. is *Paragoric*, § 11. 11, Note 3. § 14, (י) note.

הָ at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.

הָ at the end (י ו י ו) is a *Suffix pronoun*, see §§ 14. 71.

הָ at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.

הָ at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.

SYLLABLES.

הָ at the beginning is *Participle Hithpael*, see § 18, with the small print. § 45, Note. § 100. § 52. §§ 38. 40. § 17, (e).

הָ at the beginning is *Praet.*, *Infin.*, and *Imper. Hithpael*, see § 99. § 17, (e). §§ 38. 40, with the Notes.

For הָהָה , הָהָה see § 17, (e). § 17, (e) † note. For הָהָה see § 17, (e), with the † note. For forms like הָהָה , הָהָה , הָהָה , etc. הָהָה , הָהָה , הָהָה , etc. see §§ 38. 39. For הָהָה see above “א at the beginning” 4.

הָהָה (הָהָה) at the beginning *Future Hithpael*, see § 98. § 17, (e) † note. §§ 38. 40, Note 2.

הָהָה (הָהָה) at the end is *Paragogic*. See above “נ at the end” 1.

הָהָה “ “ is *Masc. Dual and Plur.* See above “נ at the end” 5.

הָהָה “ “ is *Paragogic, 2d pers. fem. sing. fut.*, § 16.

הָהָה “ “ is *Paragogic, 2d pers. masc. praeter*, see § 15, § 49, Note 3.

$\text{הָהָה} = \text{הָהָה}$ “ “ is *2d pers. plur. before verbal suffixes*, § 97, (2).

הָהָה (once הָהָה Ex. 15. 5) at the end, *their, them*, § 14. § 97, (1).

הָהָה (הָהָה), הָהָה , הָהָה at the end, see §§ 14. 73.

הָהָה at the end see § 73.

הָהָה (once הָהָה *praet.* § 15.) at the end, *Future*, § 16. But see §§ 20. 73.

הָהָה at the end is *Epenthetic Suffiz*, see §§ 14. 35.

הָהָה (הָהָה) at the end is *Suffiz, Sufformative*, see §§ 14. 15. § 97, (1). (3) Note 1. § 97, (4). § 97, (7) Note.

EXERCISES IN TRANSLATING.*

In the following Exercises the learner will find an example of nearly all the forms in this Grammar. Hence

* The learner will bear in mind that הָהָה (הָהָה) הָהָה (הָהָה) הָהָה (הָהָה) are *Serviles*, and הָהָה (הָהָה) הָהָה (הָהָה) הָהָה (הָהָה) are *Radicals*; it must also be recollected that a servile may become a radical (i. e. when it is found in the root); but a radical can never become a servile. See § 9. (An apparent exception to this, may be found in § 39).

(from עֵצִים); see § 14, Note 4. סְפָרַי (סִפְרַי) *my books*, סְפָרָיו *his books*, סְפָרֶיהָ *her books*, סְפָרֵיהֶם *their books*, סְפָרֵינוּ *our books*, סְפָרְךָ *thy books*, etc. See § 14, with Note 1.

נַעֲרָה *a girl* (from נָעַר *a boy*), see § 11. נַעֲרוֹת *girls*, § 11. נַעֲרוֹתַי *my girls*, נַעֲרוֹתֶיךָ *thy girls*, נַעֲרוֹתֵיהֶן *thy (fem.) girls*, נַעֲרוֹתֵיהֶם *their girls*, נַעֲרוֹתֶיהָ *her girls*, נַעֲרוֹתֵיהֶן *their (fem.) girls*, etc. See § 14, with Note 3.

אָמַר *he said*, קָרָא *he called*, רָאָה *he saw*, נִרְאָה *he feared*, יָכַל *he was able*. See § 15, with the Note.

אָמְרָה *she said*, אָמַרְתָּ *thou didst say masc.*, fem. אָמַרְתְּ (ת, הִי), אָמַרְתִּי *I said*, אָמַרְנוּ (נ) *we said*, אָמַרְתֶּם *ye said masc.*, fem. אָמַרְתֶּן *they said*, אָמְרוּ (אָמַרְוּ) *say ye*. See § 15.

יִלְמֹד *he shall learn*, תִּלְמֹד *she shall learn*, תִּלְמְדוּ *thou shalt learn masc.*, fem. תִּלְמְדִי *I shall learn*, נִלְמְדוּ *we shall learn*, תִּלְמְדוּ *ye shall learn masc.*, fem. תִּלְמְדֶינָה *they shall learn masc.*, fem. תִּלְמְדֶינָה. See § 16.

GENESIS 1: 1.

בְּרֵאשִׁית *in the beginning*. For the prefix ב see § 9, with the Note.

For the termination ית see § 11. See Lexicon בְּרֵאשִׁית.

בָּרָא *he created*, see § 15.

אֱלֹהִים *God*;^{*} a sing. noun with a plur. form (אֱלֹהִים, see § 11); see Lexicon אֱלֹהִים.

אֶת see §§ 32. 71.

הַשָּׁמַיִם *the heavens*. See §§ 9. 59. For יָם, see § 11, 8.

וְאֶת For the prefix ו see § 9. For אֶת see §§ 32. 71.

הָאָרֶץ *the earth*. For the prefix ה see § 9. See Lex. אָרֶץ.

GEN. 1: 5.

וַיִּקְרָא *and he called*. For the prefix and conversive ו see §§ 9. 23.

For the praeformative י see § 16, with Note 1. Root קָרָא § 15.

אֱלֹהִים see above.

לְאוֹר *as to the light*. ל see § 9, with the Note. Root אוֹר.

יוֹם *day*. See Lexicon.

^{*} Nominatives generally follow their Verbs, and adjectives their substantives.

וְלַחֹשֶׁךְ *and as to the darkness*. For the prefixes ו and ל see § 9, with the Note. See Lex. חָשַׁךְ and חֹשֶׁךְ.

קָרָא *he called*. See § 15.

לַיְלָה *night*. See § 11, 11, Note 3. Lex. לַיְלָה; and for (י) under ל (לַיְלָה), § 66, (8).

וַיְהִי *and it was*. For ו see §§ 9. 23, with Notes 1. 3. Root יָהַי.

עֶרֶב *evening*. See § 10, 1.

וַיְהִי *and it was*. See above.

בֹּקֶר *morning*. See § 10, 1.

יוֹם *day*. See above.

אֶחָד *first*. See § 57, 3.

GEN. 8: 19, 20.

כָּל- *all*. See §§ 2. 104. Also § 66, (2). See Lex. כָּל or כֹּל.

הַחַיָּה *the beast*. See §§ 9. 3. § 10, 1. Root חָיָה (חַיָּה).

כָּל- *all*. See above.

הַרֶמֶשׂ *the reptile*. See § 9. See Lex. רָמַשׂ.

וְכָל- *and all*. For ו see § 9. See above.

הַעוֹף *the fowl*. See § 9. Lex. עוֹף.

כָּל *all, every thing*.

רוֹמֵשׂ *moving*. See § 18.

עַל *upon*. See §§ 71. 104.

הָאָרֶץ *the earth*. See § 9. Lex. אָרֶץ.

כְּמִשְׁפְּחוֹתֵיהֶם *as to their kinds*. ל see § 9. Suffix הֶם § 14. הוּא § 11. י § 14,

Note 3. See Lex. מִשְׁפָּחָה, מ and ה are Heemantives § 10, 3.

יָצְאוּ *they went*. See § 15. Root יָצָא.

מִן- *from*. See §§ 71. 104. § 2.

תֵּיבָה *the ark*. § 9. Lex. תֵּיבָה.

וַיְבָנֵהּ *and he built*. ו see §§ 9. 23. י § 16. Root בָּנָה §§ 15. 29.

נֹחַ *Noah*. Lexicon.

מִזְבֵּחַ *an altar*. Heemantive noun, see § 10, 3. Root יָבַח.

לַיהוָה *to Jehovah*. See §§ 9. 63.

וַיִּקַּח *and he took*. ו see §§ 9. 23. י § 16. Root לָקַח, § 29, Note 2.

מִכָּל *from (of) all*. מ see § 9. כָּל see above.

וַיְהִי הַבְּהֵמָה *the cattle*. ה see § 9. Also § 10, *Examples of Heemantive Nouns*.

הַטְהֹרָה *the clean*. ה see § 9. Page 85, * note. Lex. טָהַר or טְהָרָה.

וּמִכָּל *and from all*. ו see §§ 9. 62, (2). מ § 9. See above.

וְהַעֹף *the fowl*. See above.

הַטְהֹרָה *the clean*. ה see § 9. Lex. טָהַר. See page 85, * note.

וַיִּזְעַל *and he offered*. ו see §§ 9. 23. Root זָעַל, § 15.

עֹלֹת *offerings*. ע see § 11. Sing. fem. עֹלָה Lexicon. See § 10, 1.

Root זָעַל.

עַל־הַמִּזְבֵּחַ *on the altar*. ע see § 9. מ Heemantive § 10, 3. Root זָעַל.

SENTENCES.

וַיִּשָּׁפֶן לְאַרְצָא *it was poured out upon the earth*. see § 17. 2, with (b).

Root שָׁפַךְ. ל § 9. Lex. אָרָץ.

וַיְהִי וַיִּרְדּוּ הַמָּטָר *Jehovah caused (it) to rain*. See § 17, 3 and (c). Root

רָדַד, § 15.

וַיִּשְׁלַחֵנִי עָלֶיךָ *I was cast upon thee*. See § 17, 4 and (d). ע § 15.

Root שָׁלַח. עָלֶיךָ see עַל § 71. ע § 14. י § 14, Note 4 small print.

וַיִּהְיֶה אֲנִי הֹלֵךְ אֶת־הָאֱלֹהִים *with God, Noah walked continually*. see

§§ 32. 71. § 2. (The article (ה) is sometimes prefixed to הֹלֵךְ).

§ 17, 5 and (e). § 3. Root הָלַךְ.

וַיִּדְבֹּר לִי *he spoke to me*. See 17. 6, with * note. § 71. Root

דָּבַר, § 15.

וַיִּלְשֹׁךְ לְשֵׁת *and to Seth there (he) was born a son*. See § 17, 7. Root

לָשַׁךְ.

וְהֵיוּ הַיִּצְאָאִים מִן־הָאָרֶץ *who are going out from the land*. See § 18, small

print with * note. Root יָצָא.

וְהָאָרֶץ אָרְרָא *cursed is the man*. See § 19. Root אָרַר. §§ 9. 10, 1.

בָּרוּךְ הַזֶּה *blessed is the man*. See § 19. Root בָּרַךְ.

וּלְמָשָׁל *and to rule over the day*. See § 20, with † note. Root מָשַׁל.

אָמַרְי לָהֶם *say thou to them*. See § 20. Root אָמַר. §§ 71. 9. 14.

לֹאֲשִׁי וְעָשִׂי *knead thou (it), and make thou cakes*. See §§ 20. 85. Root לָוַשׁ. §§ 9. 20. 26, 4. 88. Root עָשָׂה. See Lex. עָגָה § 11.

וּמְלֵאוּ אֶת־תְּאֲרָץ *be ye fruitful* (Root פָּרָה), see §§ 15. 20. 88. *and multiply ye*, (Root רָבָה), §§ 15. 20. 88. *and fill ye*, §§ 9. 15. 20. *the earth*, §§ 2. 82. § 9.

שָׁמַעַן קוֹלִי *hear ye my voice*. See § 20. Root שָׁמַע. § 14. Lex. קוֹל. שׁוּבוּ *return ye* (Root שׁוּב), see §§ 20. 85. *my daughters*, זֶה § 11. § 14, with * note.

וַיְבָרֶךְ אֱלֹהִים אֹתָם *and God blessed them*. Root בָּרַךְ, see § 23, Note 1. For אֹתָם see § 32.

אֲתָאֲבִיד בְּאֶשֶׁר הִשְׁבֵּעְךָ : *ascend, and bury thy father as he hath made thee swear* (promise), see §§ 26, 4. 55. 4. 9. 62, (2). 20. 32. 71. For Maccaph (-) see § 2. §§ 11, 10. 14, Note 4 small print. §§ 9. 61 (3). 68. 17, 3, (c). §§ 14. 97, (1). For *Silluk* under ע, and *Soph-pausook* after ד, see § 3, Note 2.

וְנִשְׁמָרְמָה נָא הַיּוֹם *look now towards the heavens*, see §§ 31. 56, (1). Root נָבַם. §§ 72. 9. 59. 13. Lex. שָׁמַר, and § 11, 8.

מָה מְדוּם מִדְּבַשׁ *what is sweeter than honey*, §§ 70. 24. 9. 60.

וַיְהִי הַיָּתוּדָה הַזֶּה יָפָה מְאֹד *and the damsel was exceedingly handsome*, Lex. נָעַרָה, see §§ 26, 2. 25.

וַיֵּלְכוּ לִרְאוֹת אֶת־הַגְּמָלוֹת *and they went to see the camels*, see § 16. Root יָלַךְ, see Lex., and also § 29 † note. § 26, 1.

בַּיּוֹם הַהוּא יָהוָה אֱלֹהִים *in the day (that) the Lord God made* (lit. to make), see §§ 26. 95.

אֲנִי עָשִׂיתִי *I have done this*, see § 26, 3. עָשִׂיתֶם *ye have done*, see § 26, 3.

הִיְהִי לִי מְחִיבָה *be thou my hiding place*, see § 26, 4. § 88.

- וְהִיָּטוּ turn unto me, see §§ 26, 4. 88. § 71, הָיָה (הָיָה) pages 60. 61.
- וְהִיָּטוּ go out from the ark, see §§ 27. 83.
- וְהִיָּטוּ at the time (that) the drawers of water go out, see §§ 27. 90. § 18, with small print. §§ 74. 81.
- וְהִיָּטוּ (or הָיָה) go unto the king, see §§ 27. 83. § 71. (Other forms, הָיָה, הָיָה, הָיָה, הָיָה, הָיָה).
- וְהִיָּטוּ (or הָיָה) to go unto the land, see §§ 27. 90. (הָיָה).
- וְהִיָּטוּ (or הָיָה) give to him the book, see §§ 27. 84. § 71.
- וְהִיָּטוּ after to give (he gave) him, see § 71. §§ 11, 1. 27. 91. §§ 32. 71.
- וְהִיָּטוּ lift up now thine eyes, §§ 27. 84. 72. Lex. עֵינַי. § 14, with Note 1. (עֵינַי - עֵינַי).
- וְהִיָּטוּ (to bear them), see §§ 27. 91. §§ 32. 71.
- וְהִיָּטוּ take the fire pan, see §§ 27. 84. For קָחָה and לָקַח see § 84.
- וְהִיָּטוּ (to take the man), see §§ 27. 91.
- וְהִיָּטוּ he rose up against them, see § 28. § 71. § 14, Note 4 small print. הָיָה, הָיָה, הָיָה, הָיָה, הָיָה, see § 28.
- וְהִיָּטוּ all the first-born died, see §§ 28. 54. § 71.
- וְהִיָּטוּ she came to him, see §§ 28. 54. § 14, Note 4 small print. § 71.
- וְהִיָּטוּ I came with him, הָיָה, הָיָה, הָיָה, הָיָה, §§ 15. 28. 54. §§ 32. 71.
- וְהִיָּטוּ let there be light, see § 29, Examples. § 101, 2.
- וְהִיָּטוּ and the man saw, see § 29, Examples. § 101, 2. For † converse see § 23.
- וְהִיָּטוּ and he placed it (her), see § 29, Examples. §§ 101, 2. 29, † note. §§ 32. 71.
- וְהִיָּטוּ and he placed each (אִישׁ) its part, see § 29 † note and Examples. § 101.
- וְהִיָּטוּ and he built an altar, see § 29, Examples. §§ 101, 2. 23.

: **וַיִּטֵּעַ** *and he planted a vineyard*, see § 29, † note and Examples. § 101. For **נ** under **כ** (**כּ**) see § 66, (8). Also § 3, Note 2.

וַיֵּלֶךְ *and he went on his journeyings*, see § 29, † note and Examples. § 101.

לֹא אֶסֶף *I will not add to curse*, i.e. I will not curse again, **סִפָּה** (for **אֶסֶף**) root **סִפָּה** see § 29, Examples. See §§ 51. 98. For **לֹא אֶסֶף** see § 17, 6, small print, with the † note.

When the Student begins to use his Bible and finds any difficulty respecting the Serviles, he will be particular to refer to the Table § 105, and also to these Exercises.

וַיִּפְרָדֵנָּה *be separated from me*, see § 30, small print. Also § 99.

בַּיּוֹם הַהוּא *in the day (of) their being created*, see § 30, small print.

וַיְנַחֵם *he will instruct him in the way*, see § 35. Root **נִחַם**. §§ 51. 98. 45, Note.

מִיּוֹם הוֹלְדוֹ *than the day of his being born (his birth)*; for the prefix **מ**, and *Dagesh* in **י** see § 60. § 24. See §§ 30, small print. 51. § 14, ו Root **יָלַד**.

כִּי־נִצְמַחֲנוּ *how shall we justify ourselves?* see § 16, נ. Root **נִצַּח**. See § 39. For the *Dagesh* in, and *Kaumets* under **ר**, see § 17, (e) * note. § 66, (5).

וְיָמוּתוּ *ye shall surely die*, see §§ 28. 92. 46. § 16, with § note.

לֹא יֵלֶךְ *not to go*, i.e. so as not to go, see §§ 46. 28. 92.

וְיִשְׁמְעוּ *commune with your heart, and be patient*, see §§ 20. 47. 87. For *dagesh* in **מ** see § 56, 1. For **ו** see § 20. Root **שָׁמַע**.

וְיִשְׂמְחוּ *sing thou, and rejoice thou*, see §§ 47. 87. 20. Root **שָׂחַ**.

וְיִנְחַלְנִי *he will enlighten my darkness*, Root **נָחַל**, see §§ 52. 56, 1. 98. 45, Note. Also § 16, Note 2.

וְיִרְחַם *may God be gracious to thee my son*, Root **רָחַם**. see § 45, with the * note.

וְיִרְחַם *and may he be gracious to thee*, see § 62, (2). Exceptions. Root **רָחַם**. § 66, (1). For *Dagesh* in **נ** see § 56, 1. For *Dagesh* in **ך** see § 97, (7).

וְחַי לְעוֹלָם *and he shall live forever*, Root חָיַי see § 44. For ך see § 62, (3).

וַיִּשְׁתַּחֲוּוּ וַיִּקְדּוּ דָעָם *and the people bowed down and worshipped*, see §§ 23. 44. 38. 40.

וַיִּשְׁתַּחוּ אֶרְצָה *and he (not they,) bowed himself towards the earth*, Root שָׁחָה. see §§ 38. 40. For *Dagesh* in ה see § 8. Also §§ 13. 66, (8).

אַחֲרֵי הִכּוֹתוֹ *after he had smitten him* (literally *after to smite him*), Root נָכָה. See § 31, with the Peculiar forms. §§ 99. 26. For *Dagesh* see § 56, 1.

בִּיָּאֵר מֹשֶׁה אֶת-הַתּוֹרָה *Moses began to explain* (lit. *he explained*) the law; Root יָאֵר. See §§ 51. 101, 3, Note 3. For בִּיָּאֵר (= בִּיאֵר) see § 17, 6, small print.

וּסִבּוּ וּסִבּוּ לָכֵם וּבֹאוּ *turn ye, and remove yourselves, and go ye*, Roots סָבָה, פָּנָה, בָּאוּ; see §§ 26, 4. 55. 88. 27. 84. (For לָכֵם see § 71). §§ 54. 85. For the prefix ו see § 62, (2). For ו *ye*, see § 20.

לֹא אֶחָבֵל לְבִדִּי שָׂאתָ אֶתְּכֶם *I am not able of myself to bear you*, Root אָחַב. see §§ 15, Note. 51. § 71, page 61. §§ 27. 91. § 32.

וְהַיֹּשֵׁב בְּהָרִי לִקְרֹאתְכֶם *who dwells on the mountain to meet you*, see §§ 18. 81. 53, (2) Note 2. § 96.

וַנִּפְּרָה וַנִּפְּרָה וְנָסַח הַמִּדְבָּרָה *and we turned and we removed towards the mount*, Roots פָּנָה, נָסַח, see § 16 Note 4. § 50. For ו convers. see § 23. For *Dagesh* in פ see § 56, 1. For הַמִּדְבָּרָה see § 59, (1). §§ 8. 13.

לְהָשִׁיחַם *to destroy them*, Root הָשִׁיחַ. See §§ 47. 94. 66, (1). ך is a suffix. For *dagesh forte* in מ see § 56, 1.

עַד הָשִׁיחַם *until to destroy them* (until they are destroyed), root הָשִׁיחַ. See §§ 47. 94. 61, (1). For *Dagesh* in ה and מ see §§ 8. 56, 1.

אַל תַּחְזִיקוּם וְאַל תִּחְזַרְזֵם *do not molest them, and do not war with them*, Roots חָזַק (Kal), חִיּוּל (Hithpael). See §§ 98. 59. For *Dagesh lene* in ח, ג, and ב see § 8.

וְעָבְרוּ וְעָבְרוּ וְעָבְרוּ *arise ye, remove ye, and pass ye through*, see § 85.

For *dagesh* in ט see § 56, 4 and Note. Root נָחַט, see §§ 27. 84. נָחַח, נָחַח, נָחַח, נָחַח, נָחַח, etc. come from נָחַח. See §§ 27. 29, Note 2. § 42, Note 1. § 91. See Anomalies.

נָחַח see, *I have begun* (Hiphil of נָחַח) *to give to thee* (lit. *before thee*), see §§ 26, 4. 44. 27. 71.

נָחַח begin thou, possess thou, (in order) *to inherit* (the land), Imp. Hiph. of נָחַח, see §§ 31. 99. נָחַח Imp. Kal (in pause) of נָחַח, see §§ 27. 83. נָחַח §§ 27. 90.

נָחַח and command him, and support him and encourage him, see § 17, 6 small print, Apocopated forms. § 32. § 17, 6 small print.

נָחַח only be watchful (take care) for thyself, see § 30, small print.

נָחַח and thou shouldst bow down to them and thou shouldst serve them, Root נָחַח. See § 26, 3. §§ 38. 40. For *dagesh lena* in ח see § 8. For ח see § 15. For ו convers. see § 22. נָחַח § 71. נָחַח § 22. נָחַח § 8. 15. נָחַח § 14, also § 97, (1).

נָחַח ye shall surely be destroyed, see § 30 small print. § 98. § 30. 98. נָחַח parag. § 16, with § note. § 46.

נָחַח all of them are dead, נָחַח all of us are alive, we are all alive, see כָּל § 71.

נָחַח and thou shalt not pity (spare) them, Root נָחַח. סuffiz see §§ 14. 97, (1). For *Dagesh forte* in נ see § 56, 1.

נָחַח until to destroy (he destroys) those who are left, and those who are hidden, see §§ 20. 81. § 18 small print, with the * note. For the *Dagesh* in both נ's see § 50, (1), with * note. *Dagesh* in ח is *lena*, § 8.

נָחַח thou shalt be able to destroy them speedily, Root נָחַח, see § 51. Root נָחַח, § 26, 1. § 17. 6, small print. נָחַח Inf. Piel used adverbially, see Lex. נָחַח.

נָחַח until thou destroy (lit. to destroy thee,) them, see § 31, Anomalies.

נָחַח and he afflicted thee, and he caused thee to hun-

ger, and he caused thee to eat (fed thee), Root *עָנָה*. See § 98. For the *Dagesh forte* omitted in *י* after *ו* conversive of the future, see § 23, Note 1. For the other two verbs which are *Hiphil*, see §§ 98. 45, Note. For the suffix *ך* see §§ 14. 97, (1).

מְבִיאָךְ כִּי יְהוָה *for the Lord is bringing (will bring) thee,* Root *בָּוֵא*. see §§ 100. 45, Note. § 18 small print. For *ך* instead of *נ* see § 66, (1) N. B.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *thou shalt surely loathe it, and thou shalt certainly abhor it,* Piel Infinitives and Futures, see § 17, 6, small print. 98. § 46. For *ז* see § 35, or *נ* § 14. § 97, (1).

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *in order to humble thee, and in order to prove thee; both forms Piel Infinitive of verbs לָהַךְ. See § 28, 1. § 17, 6, small print.*

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *let me alone (desist from me), and I will destroy them,* Hiph. Imp. of *רָסַד*, see § 31, *Peculiar forms.* §§ 50. 99, Apocopates. *מְבִיאָךְ* § 71 (page 60), with * note.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *he brought them out to slay them,* see § 17, 3 and (c): § 51. § 99 * note. Roots *יָצָא* and *בָּוֵא*.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *hew out for thyself,* see § 20. § 5.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *to fear the Lord and to love him,* see § 48.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *ye have been rebels,* Root *מָרָה*, plur. Part. *Hiph.* see §§ 100. 18. § 26, 3.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *since the day (of) my knowing (lit. to know me) you,* see §§ 27. 90.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *I protest against you,* Hiph. of *עָרַד*; for (י) epenthetic see § 44. §§ 9. 71.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב, etc. come from *בֵּית* (*a house*), see § 11, 5, 10.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב are from *מַיִם* (*water*), see § 11, 8, 10. § 21.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *arise, descend, hasten,* see §§ 85. 83. § 17, 6 small print.

וְהָעֵצָה תִּשְׁקָצוּ וְהַחֵב וְהַחֵב *and he will love thee, and he will bless thee, and he will increase thee,* Root *אָהַב* Conjug. *Kal* with suffix *ך* (see §§ 14. 97, (1)). Root *בָּרַךְ* Conjug. *Piel*, § 17, 6, with small

print. Root **רָבָה**, *Hiphil*. For **ו** *conversive* in these verbs see § 22.

וַיִּלְמַד, **וַיִּבְרָךְ**, **וַיִּדְרֶה**, etc. For such forms (i. e. futures with the omission of *Shevau* under **י**) see § 62, (2) Exceptions.

וַיִּבְרָךְ *appoint ye for yourselves*, Root **יָרַב**. see §§ 27. 83.

אֱלֹהֵי אֲבוֹתָי *the God of thy fathers*, **אֱלֹהִים** is a pluralis excellentiæ, used by way of eminence. **אֱל** is anomalous, see § 11, 6, 10.

הַנְּשִׁים *the women*, see Lex. **נָשׁ** and **אִשָּׁה**, and § 11, 6.

וַתַּהַרְנוּ בַּעֲלוֹת הַהָרָה *and ye regarded it as a light thing to go up to the mount*, Root **הוֹרָה**, *Hiphil*. Root **עָלָה**, see §§ 26, 1. 95. 13.

לָךְ *to thee*, **בָּךְ** *with, by, against thee*, see §§ 71. 66, (8).

וַנִּכָּהֶם *and we smote them*, Root **נָכָה**, 1 pers. plur. *Hiphil*. See §§ 50. 98. 101, 3.

מִמִּצְחָתָם *in their going out from the sanctuary*, Root **יָצָא**. See §§ 27. 90.

וַתִּבְכֶּה *and to weep (for) her*, Root **בָּכָה**. See § 26, 1. For the small **ו** see page 12, 6, Note 2.

הֲיָבִיאוּ *shall I certainly bring back?* Root **יָבֵא**, *Infin. and Fut. Hiphil*. See §§ 36. 46. 98. 99.

יִנָּחֵם *incline thou, I pray, thy bucket*, Root **נָחָה**, *Hiph. Imp. 2d fem.* see §§ 20. 31.

וַיִּשְׁתָּאֵץ *and the man gazing at her, kept silence, (in order) to know whether (the Lord) had prospered (her)*, Root **שָׂאָה**, see §§ 38. 100. Also § 45, Note. For the last word (*Hiph. praet. of שָׂאָה*) see § 17, 3 & (c). § 36.

בְּרִמָּה *before it flourished, before I had finished*, see § 37.

וַתִּשְׁתֵּי *and she said, drink, and I drank*, see §§ 26, 4. 55. 88. § 16, Note 4. § 23, Notes 2, 3. § 50.

וַתֵּן *and I said (see § 23, Note 2. § 34.), whose daughter art thou*, §§ 70. 67.

וְהָלַכְתִּי עִמָּךְ *will thou go with me?* Root **הָלַךְ**. See §§ 36. 16.

- יְמֵי שְׁנֵי-חַיֵּי אַבְרָהָם אֲשֶׁר חָיַ the days of the years of the life of Abraham which he lived, from יוֹם, שָׁנָה, חַי (חַיִּים), see § 11, 10. For חָי (חַי) see §§ 44. 66, (8).
- וּנְעָרָה (נִיעָרָה) (from נָאָה), נִיעָרָה, נִיעָרָה (once נִיעָרָה), etc., see § 30, with the Note.
- וַיִּשָּׂא וַיֵּלֶךְ וַיֵּלֶךְ וַיֵּלֶךְ and he drank, and he rose up and went away, and he despised, etc. Roots שָׁנָה (see § 16, Note 4. § 23, Note 3.), קָם, קָם (§ 66, (6.)), קָם § 50. See also § 29, † note.
- וַיִּשָּׂא וַיֵּלֶךְ וַיֵּלֶךְ וַיֵּלֶךְ come, I pray, and kiss me, Roots נָשָׂא, נָשָׂא, see §§ 27. 84. For dagesh lene in ג see § 8. For dagesh forte in ג and ל see § 56, 4. For נָשָׂא see §§ 4, † note. 62, (4) Note 1.
- וְהִידַעְתָּם אֶת-לָבָן הֲשֵׁלוֹם לוֹ do ye know Laban? Is he well? see § 36, הָ, הָ.
- וַיִּפְּסֶה (אָהֶל־לוֹ) and he spread his tent, Root נָפַס, see §§ 50. 101, 3. For הָ (instead of ו) see § 14.
- וְלֹא נִכְּהָה עוֹד וְהִצְפִּינוּ we will not smite him, Root נָכַה, Hiphil. see §§ 98. 35. 101, 3.
- וְלֹא נִכְּהָה עוֹד וְהִצְפִּינוּ and she was no longer able to conceal him, Root נָכַה. For הִצְפִּינוּ see §§ 31. 14. For Dagesh fort. in צ see § 56, 5.
- וַיִּתְּצֵב אָחוּתָּהּ מֵרָחוֹק לְרֹעֶהָ (for וַיִּתְּצֵב) and his sister (אָחוּתָּהּ) placed herself far off, (in order) to observe, etc. Root נָצַב, see Anomalies. For dagesh in צ see § 17, (e) and * note. § 56, 2. For נָצַב see § 90.
- וַיִּגְמַל גָּמָלוֹ he has completely triumphed, see § 46, † note.
- וְכַמוֹ עֵשֶׂב לִי מִדֶּרֶךְ מִדֶּרֶךְ like the herb, see § 9, Note. מִדֶּרֶךְ from month (to month), see § 9, Note.
- וְפִי, פִּי, פִּי, פִּי, פִּי, פִּי, etc. are from פִּי מוֹךְ a mouth. See § 11, 10.
- וְיָצָא, יָצָא, יָצָא, יָצָא, יָצָא, יָצָא (once), יָצָא, יָצָא, etc. are from יָצָא, יָצָא, יָצָא, etc., י, ה, and י are paragoric. See § 11, 11 Note 3. § 14, † note.

הַמִּיָּדָם, הַמִּיָּנִי, הַמִּיָּדָה, הַמִּיָּדָה, הַמִּיָּדָה, הַמִּיָּדָה, הַמִּיָּדָה, etc. are from יוֹם *a day*, see § 11, 10.

קָנָה, שָׁבָה, דָּעָה, לָבָה, קוֹנֵה, וְקָנָה, נָצְרָה, שָׁמְרָה, (שָׁמְרָה) שָׁמְרָה, (from לָקַח), הָאִירָה, etc., (ה' or הוֹשִׁיעַה, הוֹשִׁיעַה, בָּיְתָה, לָקַח), see §§ 49. 83—87.

הִתְקַדְּרוּ, הִתְקַדְּמוּ, אָרוּמָם, הִתְקַדְּמוּ, הִתְקַדְּמוּ, הִתְקַדְּמוּ, see § 17, (e) with † note. § 40, Note 2.

שָׁתוּל a tree planted, see §§ 19. 80.

וְהַיָּדָה הַזֶּה which the wind drives (him, it) away, Root הָדָה. See § 35.

לֹא יָקוּם they shall not rise up, Root קוּם future Kal.

הִתְקַדְּמוּ הֵנָּה they imagine a vain thing, Root הָנָה. The future is often used to denote present time.

נִתְקַדְּמוּ אֶת-מוֹסְרוֹתֵינוּ let us tear asunder their yoke (yokes), Root נָתַק. See § 98. § 16, Note 3. § 49. For suffix מוֹ see § 14, Poetic. For י preceding מוֹ see § 14, Note 3.

יִלְעַג לָהֶם he will laugh at them, see § 14. § 71 לָמוּ.

הַיּוֹם הַזֶּה this day have I begotten (appointed) thee, Root הָלַד. See § 97, (1), (3), (7). For dagesh lene in ה see § 8.

שְׁאַל מִמֶּנִּי ask of me, and I will give, see § 48. § 71 מִמֶּנִּי, with * npts. Root נָחַן, see § 16, Note 3. § 49.

תִּפְרֹץ thou shalt dash them in pieces, Root פָּרַע fut. Kal, פ suffix.

הִתְקַדְּמוּ be ye wise, be ye warned, Roots שָׁבַל Imper. Hiph. and Niphal. See §§ 31. 99. § 30, small print. § 51.

אֲשֶׁר בּוֹ the happinesses of (prosperity to) all who trust in him, See Lex. אָשַׁר. § 71. § 72, Note 2. § 11, 1. § 79.

אֲדִיר, רִבִּיב my enemies have increased, Roots רָבַב. See § 42. §§ 54. 76.

קָמִים קָמִים they are rising up against me, Root קוּם. See §§ 54. 76. § 71 קָלִי.

הִתְקַדְּמוּ he who lifts up my head, Root רוּם, part. Hiphil. See § 100. § 18, small print. § 45, Note.

- לְמַנְצֵחַ *to (for) the leader of the music*, Root נָצַח Piel part. See § 100 § 18, small print. § 56, 2. § 65.
- בְּקֹרְאִי עֲנֵנִי *when I call, answer me*, see § 20 with § 33. Root עָנָה, see § 26, 4. §§ 55. 88. For נִי see § 97, (7) Note.
- נָסָה (for נָשָׂא) *lift up*, see § 53, (2), Note 1. § 84.
- בָּהֶן הִדְיָהֶמוּ כִּי מָרוּ בָּךְ *cast them out, for they have rebelled against thee*, Root מָרָה, Hiph. Imp. see § 31. מו § 14. 97, (1). Root מָרָה, § 26, 3. For בָּךְ (instead of בָּךְ) see §§ 71. 66, (8).
- וְהִסֵּף עֲלֵיהֶם *and thou wilt protect them*, Root סָבַח Hiph. see § 98. עֲלֵיהֶם (literally) *upon, around them*; מו § 14.
- אֵין מַצִּיל *no one is delivering (delivers)*, Root צָלַל, Hiph. part. see § 100.
- יִשְׁרֵי-לֵב מוֹשִׁיעַ *he is saving the upright of heart*, Root יָשַׁע Hiph. part. see §§ 100. 51.
- הֵכִין לֹו *he hath prepared for himself*, Root כּוּן Hiph. praet. § 17, (c).
- לְהַשְׁבִּית אוֹיֵב וּמְחַנֵּק *to quiet the enemy and the revengeful*, Root שָׁבַת, Hiphil Infin. see § 31. Root אָרַב, § 18. § 77. Root נָקַם, Hithpaal part. § 100. § 56, 2.
- אָשַׁר כּוֹנֵן *which thou hast ordained*, Root כּוּן Piel, see § 17, 6 † note. But see page 72, large print 2. For נָה (instead of נָה) see §§ 15. 49, Note 3.
- בָּרָם זָלוּת *when terror is lifted up*, Root רָמַם (? רָמַם), see §§ 47. 94.
- הַבִּיטָה עֲנֵנִי הָאִירָה עֵינֵי *look, answer me, enlighten my eyes*, Root נָבַט Hiph. Imp. see § 31. For הָה parag. see § 49. Root עָנָה, §§ 55. 88. Root אִיר Hiph. Imp. § 31. § 49.
- אֶמְצָא בִּי אֹמֹת *my enemies will rejoice when I am moved*, Root מָוַם, Niph. fut. § 98. § 30.

[N. B. Should the learner find any difficulties in ascertaining the root, he is referred to § 29, with the † note, and to § 101.

Here it may be noticed also, that a few verbs פֿ resemble those in פֿ (see § 42); as יִצְחָק, יִצְחָק, יִצְחָק, etc. Fut. *Kal* of יִצְחָק, יִצְחָק, etc.; *Hiphil* יִצְחָק, יִצְחָק, etc.; *Hophal* יִצְחָק, יִצְחָק, etc. from יִצְחָק, יִצְחָק, etc. Other examples, מִצָּק, מִצָּק, מִצָּק.

But after all, there is nothing so well calculated to enable the student to find the root, as a thorough knowledge of the *uses* of the *Serviles* which are contained in the sections enclosed in *Brackets*. I must repeat here, what has been said in the Preface, viz. that these should be read *often* and *attentively*, till they become very familiar. It must not be forgotten also, that there is a large and full list of *Peculiar* and *Anomalous* forms at the end of the Grammar, to which one can refer in extreme cases.]

בָּצַר, נָאץ, מָלַט, צָוָה, מָלַא מְלֵא, שָׁלַח שָׁלַח, דָּבַר דָּבַר, קָדַשׁ קָדַשׁ, דָּחַל דָּחַל, שָׁרַח, רָצָה, אָחַר, פָּאָר, בָּרַךְ בָּרַךְ, בָּהֵשׁ, לָהֵט דָּחַל דָּחַל, (נָשְׁנִי, נָשָׂה *once* for נָשָׂה), etc. See § 17, 6.

פָּקִיד, נָאץ, רָצָה, צִחָק, נָחַם, פָּתַר, פָּלַג, שָׁלַח שָׁלַח, דָּבַר, קָדַשׁ, בָּרַךְ-בָּרַךְ, (from פָּסָה and כָּלָה see § 26, 1.), פָּלוֹחַ פָּלוֹחַ, שָׁרַח-שָׁרַח, קָרַב, etc. See § 17, 6 small print, with the † and ‡ notes.

שָׁרַשׁ, בָּרַךְ, זָוָה, אָוָּל, יוֹגֵד, אָדָם, שָׁדַד, רָחֵץ, צָוָה, לָקַח, קָדַשׁ, קָרָא, בָּצַר, דָּעָה, גָּאֵל, (דָּחַח from דָּחַח), זָרַע, etc. See § 17, 7, with small print.

עָשִׂי, אָמְרִי, טָבִי, קָחִי, שָׂאִי, שָׂבִי, בִּוֵּאִי, קִוִּי, גָּלִי, עָשִׂי, אָמְרִי, etc. See §§ 20. 83—89 inclusive.

אֵל *lofty cedars* אֵלִי *an abject slave*, etc. see § 25. 2, 3, 4. *it shall fly* יָעוֹפֶתָ, נָרוּמָם, מְשׁוּבָב, הַמוֹחָח, אֲכוּנָן, תְּקוּמָם, etc. See § 17, 6 † note. Also page 72 large print.

אָחַר, אָחֵב אָחֵב, אָמַר, *I shall eat* (אֹכֵל *once*) אָכַל, etc. see § 34.

אָרֻמְמָהוּ, קָחֵנִי, קָחֵנִי, יוֹרְנִי, תִּבְלָנִי, אִי־נִי, אִי־נִי, תִּחְלָנִי, אָשֵׁנִי, קָבֵנִי, etc. See § 35.

—הִי, —הִי, —הִי (—הִי) interrogative, see § 36.

אָז or בָּרָם coming before *futures*, see § 37.

(שָׁחַד) שָׁחַד, (מָחַד) מָחַד, מָחַד, הָשַׁחַד, שָׁחַד, בָּרַחַם, פָּרַחַת, פָּרַחַת, etc. See § 42, Notes 2, 3.

NOTE. *Dagesh lene* occurs after יָהוּה because this word is read as if written אָהוּי, i.e. with an *implied* silent Shevau under י; as יָהוּה בָּ, יָהוּה בָּ, יָהוּה בָּ, etc. See § 8.

אָקאָם *who came*, **וואָס** *that lives*, **וואָס** *who hath placed*, see § 81, Note.

§ 9. §§ 28. 44. For Dagesh *forte* in װ and ן, see § 59, with * note. For the omission of it in ן see § 59, (2).

In order to account for the various changes of the *vowels*, the student should read carefully § 66. Also §§ 59—65 inclusive.

For forms like שְׁחַיִּי, שְׂחָדָה, שְׂפִיבֹא, שְׂשֵׁנִי, שְׂשֻׁמֶיךָ, שְׂלֵא, שְׂלֵא, שְׂלֵא, שְׂלֵא, שְׂלֵא, i. e. with prefix שְׂ, see §§ 9. 64.

For forms like הַיָּמִים, הַיָּמִי, הַיָּמִי, הַיָּמִי, הַיָּמִי, הַיָּמִי, etc. See § 30 small print. § 99, Niphal.

§§. צוֹן. *my sin is too great to be forgiven, see Lex.* גְּדוֹלַת עֲוֹנֵי מְנַשְׁוֹא
20. 24.

3. Also § 16, Note 4. For *Dagesh* in **ב** see § 56, 1.

אָז הוּיחַל לְקַרְאָ then it was begun to call, etc. See § 29, Note 3.
§ 17, 4 and (d).

מִי שָׂמָךְ עוֹר *who hath appointed thee a ruler?* See §§ 28. 97, (1).
 קָיַם אֹרֵךְ בִּי בָּא אֹרֵךְ *arise thou, shine thou, for thy light hath come,*
 §§ 54. 85. § 28. Lex. אֹרֵךְ. For ׀ (fem. suff.) see § 14.

that day, *on that day*, *in those days*, *in that time*, *this, that book*, *this, that land*, see §§ 67, Note 1. 69.

הַדְּבָרִים הָאֵלֶּה *these (are) the words*, הַדְּבָרִים הָאֵלֶּה *these, those words*,
 הָאֲרָצוֹת הָאֵלֶּה *these, those lands*, see § 69.

76. עֵינַיִם רְמוֹת *eyes (that are) lifted up*, i. e. proud looks, see § 12. §§ 54.

* See §§ 51. 98. § 101, Note 3, with * note. For קָבַם see § 71.

71, page 61.

לֹא-תִבְרֹרוּ פָנִים בְּמִשְׁפָּט ye shall not regard faces in judgment, i. e. ye shall not judge partially, Root נָבַר Hiphil, see § 43, Note. § 98.

וַיָּבִיאוּ אֵלָינוּ אֶת-תְּשׁוּבָה, Root **שוב** Hiphil, *and they will bring us an answer*, see § 98. For **אָנוּ** see § 71, page 60.

לָחֶנְקֶם *for you to encamp*, Root חָנַךְ Kal, see § 26, 1. For לָ (instead of לֵ) see § 61, (3).

לְרַאֲחֶם *to show you (cause you to see)*, Root רָאָה Hiphil, see § 26, 1. For לָ see § 61, (2).

אַל-תִּחַח *thou shalt not be terrified*, Root חָחַח Niphal, see § 30, small print. § 98.

וְשָׁמַע קָרַב אָתָּה *approach thou and hear*, see §§ 48. 62, (4) Note 1.

וְדָבַשׁ זָבַח חֶלֶב *flowing (from זָיַב participle act. fem. Kal,) (with) milk and honey*, see §§ 54. 76.

וּמִשְׁמְרוּ יְהוָה אֶתְכֶם *since Jehovah loves you, and since he would keep it (viz. the oath)*, see § 48. Also Lex. אֶתְכֶם. § 32. § 33. For *Dagesh* in ש see §§ 56, 1. 60, (1).

וְהִכִּיתָם הָהָרִים פְּתָרִים אֹתָם *and thou shalt smite them; thou shalt utterly devote them to destruction*, Root נָכַה Hiphil praet. 2d pers. with מ suffix. Root חָרַם infin. and future Hiphil, see §§ 31. 46.

יָד זְרוּצָה *a hand, an arm stretched out*, Root נָטָה, see §§ 19. 53. 80. 81.

כִּי־אֵיכָה אֹכֵל *how shall I be able to drive them out*, Root אָכַל, see § 51. Root רָשַׁע, see § 31 10.

וְצִמְאָהְךָ *and thy sheep shall increase*, Root רָבָה, see § 53. For ךְּ see § 16.

חֲמָאֵךְ *who caused thee to eat manna*, Root אָכַל part. Hiphil, see § 18, with small print. § 45, Note. §§ 81. 82. 100. For *Dagesh* in מ see § 59, (1).

וְלִשְׁרָתוֹ *to serve him and to bless*, Root שָׁרַח infin. Piel, see § 17, 6 small print.

וְכָבֹדִי *he who offers praise, honors me*, see § 18. Root כָּבַד fut. Piel, see §§ 35. 98.

וְאַרְאֵנִי *I will show him*, fut. Hiph. of רָאָה, see §§ 35. 98.

כָּל־יְדוּיָהּ *all people shall praise thee (literally they shall praise thee, people, all of them)*, Root יָדָה fut. Hiph. see §§ 51. 98. For כָּל־ see § 71, page 61.

A LIST

OF

PECULIAR AND ANOMALOUS FORMS

FOUND IN THE HEBREW BIBLE.*



אָבֶרֶךְ from אבר fut. Piel.	אֶרְדָּה from ירדה fut. Hiph.
אֶבְרֹחַן - אֵב Chald.	אֶרְכֻּי from ירה fut. Hiph.
אָבִיּוּא - אָבִיּוּ praet. Kal.	אֶרְחֻלָּה - חוּל - Hiph.
אָבוּשׁ - בּוּשׁ fut. Kal.	אֶרְכִּיל - אָכַל - Hiph.
אָבִי - בּוּא - Hiph.	אֶרְכֵּל - אָכַל - Kal.
אֶבְיָרָה - אָבֵר - Hiph.	אֶרְכִּי from יֵרֵךְ fut. Hiph.
אֶבְרֶךְ for עֲבֶרֶךְ from עָבַר imper. Hiph.	אֶרְצָה from אָצַר fut. Hiph.
אֶנְאֶלְמִי (for 'הָלַךְ') from גָּמַל praet. Hiphil.	אֶרְוִי - אָרַר imper. Kal.
אֶדְעָה from יָדָע fut. Hithpa.	אֶרְוִיּוֹת - אָרַח part. plur. Kal.
אֶדַם from דָּמַם fut. 'Kal.	אֶרְוִי - אָוֵן fut. Hiph.
אֶרְיָקָם - דָּקַק - Hiph.	אֶזֶל - אָזַל Chald.
אֶדְמָה - דָּמָה - Hithpael.	אֶזְלָה for אֶזְלָה from אָזַל 3d fem. Kal.
אֶדְרַשׁ (for 'הָדַר') from דָּרַשׁ infin. Niphal.	אֶרְוֶךְ from עָוָר fut. Piel.
אֶרְבֵּב from אָרַב fut. Kal.	אֶחָז from חָזָה fut. Kal.
אֶרְוֶנִי from יָרָה fut. Hiph.	אֶחָטָה - חָטָא - Piel.
אֶרְוִי - הָיָה - Kal.	אֶחָרוֹת - אָחָרָה.
אֶרְמִיָּה from רָמָה fut. Kal.	אֶחָל & אֶחָל from חָלַל fut. Hiph.
	אֶחָרִי from אָחַר praet. Piel.

* There are a few forms omitted *here* which are noticed in the *body* of this Manual.
The *Article* ה and the *Prefix* ו (excepting in a few particular cases) are also omitted.

אָחַז from אָחַז Chald. Aph.
 אָחַז - אחז fut. Niph.
 אָח - אחז - Hiph.
 אָחַז - אחז or אחז page 61.
 אָחַז - אחז fut. Kal.
 אָחַז - אחז page 61.
 אָחַז - אחז Kal.
 אָח - אחז - Hiph.
 אָחַז - אחז Kal.
 אָחַז - אחז Piel.
 אָחַז - אחז Piel.
 אָחַז for אָחַז from אָחַז infin. Hiph.
 אָחַז from אחז fut. Hiph.
 אָחַז - אחז - Niph.
 אָחַז - אחז Kal.
 אָחַז from אחז fut. Kal.
 אָחַז from אחז.
 אָחַז from אחז part. Pual.
 אָחַז for אָחַז from אָחַז praet. K.
 אָחַז from אחז with suff. H.
 אָחַז - אחז Chald.
 אָחַז - אחז fut. Piel.
 אָחַז - אחז or part. K.
 אָחַז - אחז part. Kal.
 אָחַז - אחז fut. Kal.
 אָחַז - אחז - Hiph.
 אָחַז - אחז imp. Kal.
 אָחַז - אחז fut. Niph.
 אָחַז - אחז - Hiph.
 אָחַז - אחז Kal.
 אָחַז from אָחַז fut. Kal.
 אָחַז from אָחַז fut. Kal.
 אָחַז - אחז Kal.

אָחַז from אָחַז fut. Kal.
 אָחַז - אחז imp. Kal.
 אָחַז - אחז fut. Niph.
 אָחַז - אחז - Hithpa.
 אָחַז - אחז - Piel.
 אָחַז (for אָחַז) from אחז infin. Hiph.

אָחַז from אָחַז fut. Hiphil.
 אָחַז (Ezek. 3: 15), read
 אָחַז from אָחַז fut. Kal.
 אָחַז (for אָחַז) from אחז praet. Hithpoel.

אָחַז from אָחַז 3d plur. praet. Kal Chald.

אָחַז from אָחַז fut. Hithpael.
 אָחַז from אָחַז fut. Hithpalpal.
 אָחַז from אָחַז fut. Hithpael.
 אָחַז (for אָחַז) from אחז praet. Hithpael.

אָחַז from אחז (אחז?) imp. K.
 אָחַז - אחז (אחז?) praet. K.
 אָחַז - אחז fut. Kal.

ב

בָּאָח, בָּאִי, בָּאִים, בָּאִי, בָּאָח,
 בָּאָח, בָּאָח, בָּאָח, בָּאָח,
 בָּאָח from בָּאָח Kal.
 בָּאִי from בָּאִי.
 בָּאָח (for בָּאָח) from בָּאָח praet. Hiphil.
 בָּאָח (for בָּאָח) from בָּאָח infin. Niph.
 בָּאָח from בָּאָח infin. Hithpael.
 בָּאָח from בָּאָח infin. Hoph.

בזכה from בכה part. fem. Kal.

בז - בזז praet. Kal.

בזוי - בזה part. Kal.

בזשקם - בשש infin. Poel.

בזר - בזר imp. Piel.

בזקרה, בקר from בקר.

בכו - בכה infin. Kal.

במתי - במה.

בוא - בוא praet. Kal.

בנחל - בנה infin. Kal.

בפגני - ענן infin. Piel.

בפיו - בעה imper. Kal.

בפז - בפזה.

בפרם, בקרם from ברר infin. Kal.

בשגם from שגג infin. Piel.

בשלי from של.

בתי etc. from בית.

ג

גבדה from גבה 3d fem. praet. Kal.

גל from גלל imp. Kal, or גלה imp. Piel.

גלתה from גלה fem. Kal.

גלש from נגש infin. Kal.

גש, גשי, גש, גש from גש imp. Kal.

גש from נגש infin. Kal.

ה

הלי from דלה or דלל imp. Kal. or Piel.

הען from הען praet. Kal.

העם - העם.

הע from ידע infin. Kal.

הע from ידע imp. Kal.

הע from ידע infin. Kal (Piel?).

ה

הע from נח praet. Hiph.

הע from נח, נח, נח imp. K.

הע from נח, נח Hiph.

הע - העה praet. fem. Hoph.

הע - העה imp. or praet. K.

הע - העה infin. Niph.

הע - העה imp. Hiph., or העה imp. Kal.

הע from ברר infin. Hiph.

הע - העה praet. Hiph.

הע - העה infin. Kal.

הע - העה infin. Poel.

הע - העה praet. Hiph.

הע - העה fem. praet. Hoph.

הע - העה infin. Niph.

הע - העה infin. Hiph.

הע - העה praet. Huthpaal.

הע - העה imp. Kal.

הע - העה infin. Chal. Aph.

הע - העה Chald. Hoph.

הע - העה praet. Hiph.

הע - העה praet. Hoph.

הע - העה imp. Hiph.

הע - העה infin. Hiph.

הע - העה praet. Hoph.

הע from העה infin. Hoph.

הע from העה Pual.

הע - העה imp. Hiph.

הע - העה Hiphil.

הע - העה imp. Hiph.

הע from העה Pual (Hoph?).

הַזֶּדֶה from זִיד infin. Chal. Aph.

הַזְדַּמְנָהּ - זמן Chald. Ithpaal.

הַזִּילּוּ from זָלַל Hiphil.

הַזְכִּירוּ (for הִזְכִּירוּ) from זָכָה imper.

Hithpaal.

הַזְרִיחֶם from זָרָה infin. Niph.

הַחֲבֵאתָהּ - חָבָא 3d fem. Hiph.

הַחֲוֹלֵתִי - חָרַל praet. Kal, H

interrogative.

הַחֲוֹרִי - חוּרָה Chald. Aph.

הַחֲטִי praet., and הִחֲטִי infin., from חָטָא Hiph.

הַחֲלֵלּוּ from חָלַל praet. Hiph. and infin. Niphal.

הַחֲלִי from חָלָה praet. Hiph.

הַחֲלֵם - חָלַל infin. Hiph.

הַחֲשֹׁי - חָשָׂה imp. Hiph.

הַחֲחִתִּי - חָתַת Hiph.

הַחֲשִׁי - חָשָׂה imp. Hiph.

הַחֲחִירִי - חָחַר Hithpaal.

הַחֲשִׁי 3 fem. Hiph.

with suffix י (ו).

הַחֲבֵתָהּ - חָבָה infin. Hiph.

הַחֲטָא - חָטָא Huthpaal.

הַחֲיָה for חָיָה from חָיָה Kal.

הַחֲלִיכִי from חָלַךְ imp. fem. Hiph.

הַחֲמֵן - חָמַן Chald. Aph.

הַחֲיָה praet., and חִיָּה infin. Aph.;

חִיָּה Hoph. praet. fem.;

חִיָּה, from חָיָה.

הַחֲבֵס from חָבַס Huthpaal.

הַחֲבָה from חָבָה imp. Hiph.

הַחֲבָה - חָבָה Hiph. with suff.

הַחֲבִין - חָבַן Hithpoel.

הַחֲבָה - חָבָה infin. Hiph.

הַחֲבִיל from חָבַל infin. Hiph.

הַחֲבָה - חָבָה Hiph. with suff.

הַחֲבָה - חָבָה Hiph. with suff.

הַחֲבָה (for חָבָה) from חָבַן Hiph.

הַחֲבָה from חָבָה Hiph.

הַחֲבָה - חָבָה imp. Hiph.

הַחֲבָה - חָבָה Hiph.

הַחֲבָה - חָבָה 3d fem. Hiph.

הַחֲבָה (for חָבָה) infin. Hiph.

הַחֲבָה (for חָבָה) from חָבַן 3d

plur. praet. Kal.

הַחֲבָה for חָבָה which see.

הַחֲבָה from חָבָה or חָבָה.

הַחֲבָה - חָבָה Hiph.

הַחֲבָה - חָבָה Hiph.

הַחֲבָה - חָבָה Hoph.

הַחֲבָה - חָבָה infin. Niph.

הַחֲבָה - חָבָה 3d plur. Hiph.

הַחֲבָה - חָבָה Hiph.

הַחֲבָה - חָבָה infin. Hiph.

הַחֲבָה from חָבָה Hiph.

הַחֲבָה from חָבָה infin. Niph.

הַחֲבָה from חָבָה or חָבָה imp. Hiph.

הַחֲבָה from חָבָה Hithpaal.

הַחֲבָה - חָבָה or חָבָה Hiph.

הַחֲבָה - חָבָה or חָבָה Hoph.

הַחֲבָה - חָבָה Chald. Aph.

הַחֲבָה - חָבָה infin. Hiph.

הַחֲבָה - חָבָה Hiph.

הַחֲבָה - חָבָה imp. Hiph.

הַחֲבָה - חָבָה Hiph.

הַחֲבָה - חָבָה Hoph.

הַחֲבָה - חָבָה part. Kal with

article and suffix.

הַחֲבָה from חָבָה infin. Hiph.

הִצִּיחַ from צוּחַ Hithpa.
 הִצִּיחַ from יצַח Hophal.
 הִצִּיחַ - יצַח Hiphil.
 הִצִּיחַ - יצַח Hophal.
 הִקַּח from קָח Hophal.
 הִקַּח (for הִקַּח) from קָח infn.
 Hiphil.
 הִקַּח from צָח infn. Hiph.
 הִקַּח - רָחַ imp. Hiph.
 הִקַּח - חָרַ fem. imp. Kal.
 הִקַּח - רָחַ infn. Hiph.
 הִקַּח - חָרַ infn. Poel.
 הִקַּח - רָחַ imp. Niph.
 הִקַּח - יָרַ Hiph. with suff.
 הִקַּח - רָחַ imp. Hiph.
 הִקַּח - רָחַ 3d fem. Hiph.
 הִקַּח - שָׁב imp. Hiph.
 הִקַּח - שָׁב infn. Hiph.
 הִקַּח - שָׁב infn. Hophal.
 הִקַּח - שָׁב Hophal.
 הִקַּח - שָׁב or שָׁע imper.

Hiphil.

הִשְׁתַּחֲוֶה from שָׁחַ Hithpael.
 הִשְׁתַּחֲוֶה - שָׁע Hithpalpal.
 הִשְׁתַּחֲוֶה - שָׁע Hithpolel.
 הִשְׁתַּחֲוֶה - חָב Chald. Aph.
 הִשְׁתַּחֲוֶה - גָּרַ Hithpael.
 הִשְׁתַּחֲוֶה - יָרַ Hithpael.
 הִשְׁתַּחֲוֶה & הִשְׁתַּחֲוֶה from הִשְׁתַּחֲוֶה Hiphil.
 הִשְׁתַּחֲוֶה from חָבַר infn. Hithpa.
 הִשְׁתַּחֲוֶה - חָלַ imp. Hithpa.
 הִשְׁתַּחֲוֶה - חָלַ praet. and
 imp. Hiphil.

הִשְׁתַּחֲוֶה from חָבַר infn. Hiphil.
 חָלַ (חָלַל-) from חָלַ Piel, (חָלַ
 Hiphil ?)
 הִשְׁתַּחֲוֶה from חָמַה imp. Hithpael.
 הִשְׁתַּחֲוֶה from חָמַה Hithpalpal.
 הִשְׁתַּחֲוֶה from נָבַא infn. Hithpa.
 הִשְׁתַּחֲוֶה (נָבַא) from נָבַא Hithpael.
 הִשְׁתַּחֲוֶה from חָמַה infn. Hith-
 palpal.

ז

זָנָה from זָנָה Pual.
 זָנָה (for זָנָה) from זָנָה.
 זָנָה from זָנָה Piel.
 זָנָה - זָנָה Piel, with suff.

ח

חָלַ from חָלַ Kal.
 חָלַ - חָלַ Kal.
 חָלַ and חָלַ from חָלַ infn. K.
 חָלַ from חָלַ 3d fem. Kal.
 חָלַ and חָלַ from חָלַ infn.
 Kal.

חָלַ from חָלַ 3d fem. Kal.
 חָלַ (for חָלַ) from חָלַ, parag. i.
 חָלַ from חָלַ infn. Piel.
 חָלַ - חָלַ infn. Piel.
 חָלַ - חָלַ infn. Piel.
 חָלַ - חָלַ dag. euphonic.
 חָלַ - חָלַ 3d plur. Poalal.
 חָלַ - חָלַ 3d plur. Poalal.
 חָלַ - חָלַ.

יָצַח from יָצַח imp. Kal.
חָסַד - חָסַד praet. Kal.
חָרַר from חָרַר Pilpel.

ט

טָח from טָח praet. Kal.
טָח טָח from טָח Pilpal.
טָע from טָע infin. Kal.

י

יָאָח from יָאָח fut. Niph.
יָאָל - יָאָל Hiph.
יָאָל from יָאָל fut. Hiph.
יָאָר from יָאָר fut. Hiph.
יָאָר - יָאָר Niph.
יָאָח from יָאָח fut. Kal.
יָאָח from יָאָח 3d plur. fut. Kal,
with suffix.

יָאָח from יָאָח fut. Kal.
יָבֹח from יָבֹח fut. Kal.
יָבֹח - יָבֹח fut. Kal.
יָבֹח - יָבֹח Kal.
יָבֹח - יָבֹח Piel.
יָבֹח - יָבֹח infin. Kal.
יָבֹח - יָבֹח fut. Piel.
יָבֹח - יָבֹח Hiph.
יָבֹח - יָבֹח Niph.
יָבֹח - יָבֹח Kal.
יָבֹח - יָבֹח Piel.
יָבֹח from יָבֹח fut. Hiphil.
יָבֹח from יָבֹח.

יָבֹח from יָבֹח fut. Kal and
Niphal.

יָבֹח from יָבֹח fut. Piel, parag.

יָבֹח - יָבֹח fut. Kal.
יָבֹח - יָבֹח fut. Kal.
יָבֹח - יָבֹח Chald. Aph.
יָבֹח - יָבֹח fut. Hiph.
יָבֹח - יָבֹח Hiph.
יָבֹח - יָבֹח Hiph.
יָבֹח - יָבֹח Kal.
יָבֹח - יָבֹח Hiph.
יָבֹח - יָבֹח Piel.
יָבֹח 3d plur. fut. Kal; ך
paragogic.

יָבֹח from יָבֹח fut. Piel.
יָבֹח - יָבֹח praet. Poel.
יָבֹח from יָבֹח fut. Kal, (Hoph.?)
יָבֹח - יָבֹח fem. part. Kal.
יָבֹח - יָבֹח part. Pual.
יָבֹח - יָבֹח fut. Hiph.
יָבֹח - יָבֹח fut. Hiph or Hoph.
יָבֹח - יָבֹח fut. Hiphil.
יָבֹח - יָבֹח fut. Kal.
יָבֹח - יָבֹח Hiph.
יָבֹח - יָבֹח Niph.
יָבֹח for יָבֹח from יָבֹח fut. Kal.
יָבֹח from יָבֹח fut. Hiphil.
יָבֹח - יָבֹח Kal.
יָבֹח - יָבֹח Kal.
יָבֹח for יָבֹח from יָבֹח fut. Hiph.
יָבֹח from יָבֹח fut. Kal.
יָבֹח 3 plur. fut. Kal.
יָבֹח - יָבֹח fut. Kal.

יָחִיחַ from יָחַח fut. Hiph.
 יָחַל - חוּל (חיל) fut. Hiphil.
 יָחַל - חָלַל fut. Hiph.
 יָחַל from יָחַל praet. Piel.
 יָחַח from יָחַח praet. Piel.
 יָחַח - יָחַח fut. fem. Kal.
 יָחַח - יָחַח praet. Piel.
 יָחַח - חָנָה fut. Kal.
 יָחַח from חָנַן fut. Kal.
 יָחַח 3 plur. fut. Kal.
 יָחַח - חָקַק fut. Hoph.
 יָחַח - חָרָה - Kal.
 יָחַח - אָחַר - fut. Hiphil.
 יָחַח from יָחַח fut. Kal, and
 יָחַח fut. Niphal.
 יָחַח from יָחַח fut. Hiph.
 יָחַח - נָסָה - Kal.
 יָחַח - יָדַע - Kal.
 יָחַח - יָחַל - Niphal.
 יָחַח - יָסַב - Hiph.
 יָחַח - יָלַל - Hiph.
 יָחַח - יָסַח - Kal.
 יָחַח - יָרָה - Niphal.
 יָחַח - נָכַח - Hiph.
 יָחַח - כָּבַד - Piel.
 יָחַח - כָּוַן - Polel (Pilel?)
 יָחַח - נָכַח - Hiphil, suff.
 יָחַח - כָּלָה - Kal.
 יָחַח - חָלַל - Chald.
 יָחַח - חָלַל - Hophal
 יָחַח - חָלַל - constr. or fem.
 infn. Kal.
 יָחַח from יָחַח fut. Piel.

יָחַח for יָחַח (§§ 14. 53.)
 from יָחַח fut. Piel.
 יָחַח from יָחַח fut. Piel.
 יָחַח from יָחַח fut. Hiph.
 יָחַח from יָחַח fut. Hoph.
 יָחַח from יָחַח part. fem. Kal.
 יָחַח - יָחַח fut. Hiph.
 יָחַח - לָחַח - Hiph.
 יָחַח - לָחַח - Kal.
 יָחַח - מָדַד - Poel.
 יָחַח (bis) from יָחַח fut. Niph., not
 Kal.
 יָחַח from יָחַח fut. Piel.
 יָחַח - מָצַח - Niphal.
 יָחַח - מָרַח - Kal.
 יָחַח - מָרַח - Hiphil.
 יָחַח - אָמַח - Kal.
 יָחַח - נָאֵח - Hiphil.
 יָחַח - יָדַע - Chald.
 יָחַח - נָוַח - Hiphil.
 יָחַח - יָחַח or יָחַח fut. Hiph.
 יָחַח - יָחַח fut. Hiphil.
 יָחַח - יָחַח fut. Niph. 3d plur.
 & paragogic.
 יָחַח from יָחַח fut. Kal.
 יָחַח - סָבַח - Hiph.
 יָחַח - סָוַח - Hiphil.
 יָחַח - עָוַח - Hiph.
 יָחַח - עָוַח or עָוַח fut. Kal.
 יָחַח - עָוַח fut. 3d f. plur. Kal.
 יָחַח - עָוַח - Hiph.
 יָחַח see Lexicon עָוַח.
 יָחַח from יָחַח praet. Pual.

יָמֵן from פָּנָה fut. Hiphil.
 יָסַר - פָּרַה fut. Hiph.
 יָסַת - פָּתַה fut. Hiph.
 יָצֵא for יָצָא fem. part. Kal.
 יָצַג from יָצַג fut. Hophal.
 יָצַב from יָצַב fut. Chal. Hithp.
 יָצַר - צִיר - Hithpael.
 יָצַע - יָצַע - Hophal.
 יָצַק - יָצַק - Kal.
 יָצַק - יָצַק - Kal.
 יָצַר - יָצַר - Kal.
 יָצַר from יָצַר fut. Kal.
 יָצַר from יָצַר fut. Kal.
 יָצַר - צִיר - Kal.
 יָצַת - יָצַת - Kal.
 יָצַח - יָצַח praet. Kal.
 יָקַח - לָקַח fut. Kal.
 יָקַח - לָקַח - Hophal.
 יָקַץ - יָקַץ - Kal.
 יָקַח from קָרַח 3d plur. fut. Kal.
 יָקַח - קָרַח fut. Kal.
 יָקַשׁ - קָשָׁה - Kal.
 יָקַשׁ - קָשָׁה - Hiph.
 יָקַח - רָאָה - Kal.
 יָקַח - רָאָה - Niphal.
 יָרָא - יָרָא imp. Kal.
 יָרָא - יָרָא fut. Kal.
 יָרָא from יָרָא (יָרָא) fut. Hiph.
 יָרַב from אָרַב fut. Hiphil.
 יָרַב - רָבַח fut. Hiphil.
 יָרַב - רָבַח - Kal.
 יָרַד - יָרַד infin. Kal.

יָרַד for יָרַד from יָרַד fut. Kal.
 יָרַד from יָרַד fut. Hiphil.
 יָרַד - יָרַד infin. Kal.
 יָרַד - יָרַד fut. Hiph.
 יָרַד - רָוַה - Kal.
 יָרַד (רָוַן) - רָוַן fut. Kal.
 יָרַד - רָצַץ fut. Kal.
 יָרַד - רָכַךְ - Niph.
 יָרַע - יָרַע & יָרַע fut. Kal.
 יָשַׁב - יָשַׁב fem. part. Kal.
 יָשַׁם (Keri) from שָׁדַד fut. Kal.
 יָשַׁד - שָׁדַד fut. Kal.
 יָשַׁח - שָׁחַח - Niph.
 יָשַׁח - נָשָׂא - Hiph.
 יָשַׁם from שָׁמַם fut. Hiph.
 יָשַׁם - שָׁמַם - Kal.
 יָשַׁל - שָׁלַח - Kal.
 יָשַׁל - שָׁלַח - Kal.
 יָשַׁם - שָׁמַם - Hithpoel.
 יָשַׁנּוּ, יָשַׁנּוּ epenthetic.
 יָשַׁע - שָׁעָה fut. Kal.
 יָשַׁע from יָשַׁע fut. Hiph.
 יָשַׁע from יָשַׁע fut. Kal.
 יָשַׁר - יָשַׁר 3 plur. fem. Kal.
 יָשַׁחוּ 3 sing. masc.; יָשַׁחוּ 3 plur. fut., from שָׁחַח (יָשַׁחוּ) Hithpael.
 יָשַׁק from שָׁקַק fut. Hithpael.
 יָשַׁח from אָחַז fut. Kal.
 יָחָא - אָחַז - Hithpael.
 יָחַג - גָּלַח - Hithpael.

5

3

Kal.

לָנוּ for לָנוּ from לֹנָן Kal, § 42,
Note 3.

לָנָסִיל from נָסַל infin. Hiphil.

לָעֲנוֹת - עָנָה infin. Niphal.

לָנִים לָן - לָנָה part. Kal.

לָעֲשֹׂר from עָשָׂר infin. Hiphil.

לָצִבּוֹת - צָבָה infin. Hiph.

לָרָא - רָאָה infin. Kal.

לָלֶחַת from יָלַד infin. Kal.

מ

מָאוּזַל from מָוַל part. Pual.

מָאָסֶכֶם - מָאָס infin. Kal.

מָבִי - בָּוָה part. Hiph.

מָבַעֲדָה - בָּעַת fem. part. Piel.

מָבַרְאֲשָׁנָה for
לְמַבְרָאֲשָׁנָה מָבַרְאֲשָׁנָה since at the be-
ginning, see Lexicon מָה &
רָאֲשָׁנָה.

מָגְבֹרִי from גָּבַהּ part. Hiphil.

מָדִין - מָד.

מָדִימָן from מָדָן Chald. Aph.

מָדִיחָתִין - מָדָה Chald. Aph.

מָהָד - הָדָה Chald. Peal.

מָהָם - מָה & מָה.

מָהָם from מָהָם or מָהָם.

מָהָקְצוֹת from קָצַץ part. plur.
Hophal.

מָוִיָּם from מָוָה part. Hiph.

מָוִיָּן - מָוָה part. Hophal.

מָוִיָּת for מָוָה from מָוָה part. Kal.

מָוִיָּת from מָוָה part. Hoph.

מָוִיָּת - מָוָה part. Hiphil.

מָוִיָּת - מָוָה part. Hoph.

מָוִיָּת - מָוָה part. Hophal.

מָוִיָּת - מָוָה part. Hoph.

מָוִיָּת - מָוָה part. Kal.

מָוִיָּת for מָוִיָּת from מָוָה part.
Hiphil.

מָוִיָּת from מָוִיָּת.

מָוִיָּת - מָוָה Chald.

מָוִיָּת - מָוָה & מָוָה.

מָוִיָּת - מָוָה part. Hiph.

מָוִיָּת - מָוָה Chald. Aph.

מָוִיָּת - מָוָה infin. Kal.

מָוִיָּת - מָוָה Chald.

מָוִיָּת - מָוָה part. Pual.

מָוִיָּת מָוִיָּת מָוִיָּת מָוִיָּת
from מָוִיָּת part. Piel (Peel)
or Hiphil.

מָוִיָּת from מָוָה part. Hithp.

מָוִיָּת - מָוָה part. Hophal.

מָוִיָּת - מָוָה part. plur. Pi-
lel.

מָוִיָּת - מָוָה.

מָוִיָּת - מָוָה infin. Kal with
suffix.

מָוִיָּת from מָוָה part. Pual.

מָוִיָּת - מָוָה.

מָוִיָּת - מָוָה Kal.

מָוִיָּת from מָוָה infin. Piel.

מָוִיָּת from מָוָה infin. Kal.

מָוִיָּת - מָוָה part. Hiph.

מָוִיָּת & מָוָה.

מִלְלָנוּ from מִלָּה part. Piel.
 מִלְחָמָה from מָלַח Kal.
 מִמְחִים - מחה part. Pual.
 מִן, מִמֶּנּוּ, etc. from מִן.
 מִמְחִים from מוּחַ part. Hiphil.
 מִנְאֵץ - נאץ part. Hithpoel.
 מִנְזָרִים - מִנְזָר part. Hoph.
 מִנְזָר - מִנְזָר or מִנְזָר part. Hoph.
 מִנְזָר - מִנְזָר or מִנְזָר part. Hiph.
 מִסִּית from מוּסִית part. Hiphil.
 מִסְפָּר, מִסְפָּר, etc. epenthetic.
 מִסְפָּר - מִסְפָּר part. Hophal.
 מִסְפָּר - מִסְפָּר 2 plur. imp. Kal.
 מִסְפָּר - מִסְפָּר Infinitive Kal.
 מִסְפָּר - מִסְפָּר Kal.
 מִקְלָל from מִקָּל part. Piel.
 מִקְלָל - מִקָּל part. Hiphil.
 מִקְלָל - מִקָּל part. Hiphil.
 מִקְלָל - מִקָּל part. Pual.
 מִקְרָא (Numb. 10: 2) from מִקָּר part. Infinitive Kal.
 מִקְרָא - מִקָּר part. Pilpel.
 מִקְרָא - מִקָּר Infinitive Kal.
 מִקְרָא - מִקָּר part. Pual.
 מִקְרָא - מִקָּר part. Hiph.
 מִקְרָא - מִקָּר part. Hiph.
 מִקְרָא (for מִקְרָא) part. fem. Piel.
 מִקְרָא (for מִקְרָא) § 40 from מִקָּר part. Hithpael.
 מִקְרָא - מִקָּר, מִקָּר, מִקָּר from מוּחַ Kal.
 מִקְרָא from מִקָּר Chald.

מִקְרָא from מוּחַ part. Tiphel.
 מִקְרָא - מִקָּר.
 מִקְרָא from מוּחַ part. Hithpael.
 מִקְרָא.
 מִקְרָא from מוּחַ Polel (Pilel).

נ

נִאֲרָה from נִאָּה Piel.
 נִאֲרָה - נִאָּה Piel.
 נִאֲרָה - נִאָּה fut. Niph.
 נִאֲרָה - נִאָּה Infinitive Piel.
 נִאֲרָה - נִאָּה part. Niph.
 נִאֲרָה - נִאָּה part. Niph.
 נִאֲרָה - נִאָּה fut. Kal.
 נִאֲרָה from נִאָּה Niph.
 נִאֲרָה from נִאָּה part. Niph.
 נִאֲרָה (?) fut. Hiphil.
 נִאֲרָה from נִאָּה fut. Kal.
 נִאֲרָה - נִאָּה Niph.
 נִאֲרָה - נִאָּה praet. Niph.
 נִאֲרָה - נִאָּה part. Niph.
 נִאֲרָה - נִאָּה Niph.
 נִאֲרָה - נִאָּה fut. Niph.
 נִאֲרָה from נִאָּה fut. Kal.
 נִאֲרָה - נִאָּה part. pl. Niph.
 נִאֲרָה from נִאָּה part. fem. plur. Niph.
 נִאֲרָה - נִאָּה Niph.
 נִאֲרָה - נִאָּה Nithpael, with ת assimilated.
 נִאֲרָה from נִאָּה praet. Niph.
 נִאֲרָה from נִאָּה praet. Piel.
 נִאֲרָה - נִאָּה Niph. or Piel.

בָּחֲמִים - בחמם part. Niphal.
 בָּחֲנָהּ - בחן 2 fem. Niph.
 בָּחַר from חרר Niphal.
 בָּחַח - בחח Niphal.
 בָּיַם - בימ fut. Kal.
 בָּיַם - בירם fut. Kal.
 בָּנָה - בנה fut. Hiph.
 בָּנָה - בנה Niphal.
 בָּנְחָה - בנח part. fem. Niph.
 בָּנִשְׁפָּל - בנשפ Nithpaal, with ת assimilated.
 בָּמַר from מור Niphal.
 בָּסַב - סבב Niphal.
 בָּעֲבָדָם - עבד fut. Hophal.
 בָּסַה for נָשָׂא from נשא imp. Kal.
 בָּעוֹר from עיר Niphal.
 בָּלָא from בָּלָאח נִפְלְאוּתָה 3 fem. Niphal.
 בָּלַל from נפל Pilel.
 בָּצַדָק - בצדק fut. Hithp.
 בָּצָרָה from נצר imp. Kal.
 בָּקַל - קלל Niphal.
 בָּשָׂא & נָשָׂא (נָשָׂא) from נשא 3 plur. Kal.
 בָּשִׂי from נשא part. pass. Kal.
 בָּשִׂים from נָשָׂא fut. Hiphil.
 בָּשִׂי (for נָשִׂי) from נשא praet. Piel § 17, 6.
 בָּשְׁתָּה from נִשְׁתָּה Nithpaal, transposed § 38.
 בָּשְׁתָּה from נִשְׁתָּה fut. Hithpalel.
 בָּשְׁתָּה - בשה Hithpalel, transposed § 38.

בָּחַח from נחך Kal.
 בָּחַח, בָּחַח, בָּחַח, from נחך Kal.

ס

סָבַב from סבב part. Kal.
 סָבַב - סבב.
 סָבַב - סבב.
 סָבַב - סבב Pealal.

ע

עָוָה from עוז imp. Kal.
 עָרַר - ערר imp. Kal.
 עָשָׂו (for עָשָׂו) from עשה pass. part. Kal.
 עָשָׂה from עשה 3 fem. praet. Kal.

פ

פָּלַח from נפח infin. Kal.
 פָּלַח - פלח.
 פָּשְׁתָּם - פשט praet. Kal.

צ

צָא (צָאָה) from יצא imp. Kal.
 צָאָה from יצא 2 fem. plur. imp. Kal.
 צָאח from יצא infin. Kal.
 צָדָק - צדק infin. Piel.
 צָמָה from צָמָה praet. fem. Kal.
 צָפָה (for צָפָה) from צפה pass. part. Kal.

* According to some editions of the Bible צָדָק.

צַמְחָהוּנִי from צַמַח praet. Pilel.

צַק - יצַק imp. Kal.

צָקַח - יצַק infin. Kal.

ק

קָאם from קוּם praet. Kal.

קָאם - קוּם Chaldee.

קָבַח - קָבַח imp. Kal.

קָבַח (for קָבוּ) from קָבַח 3 praet. Kal with suffix.

קָבַח from קָבַח imp. Kal. § 35.

קָחַח from קָחַח imp. Kal.

קָחַח (Ez. 17 : 5) from קָחַח praet. Kal.

קָחַח (Hos. 11 : 3) from קָחַח praet. Kal with suffix.

קָחַח from קָחַח imp. 2 sing. Kal, נ epenthetic, & fem. suffix.

קָחַח from קָחַח imp. 2 sing. Kal, נ epenthetic, & masc. suffix.

קָחַח from קָחַח infin. Kal. & קָחַח

קָחַח from קָחַח 2 plur. imp. Kal.

קָחַח from קָחַח 2 plur. fem. imp. Kal.

קָחַח from קָחַח 3 fem. praet. Kal.

ר

רָאָה (for רָאָה) from רָאָה infin. Kal.

רָבַח from רָבַח infin. Kal.

רָבַח (Isai. 45 : 1) from רָבַח infin.

Kal; (Judges 19 : 11) for רָבַח praet. Kal.

רָבַח from רָבַח imp. Kal.

רָבַח - רָבַח infin. Kal.

רָבַח from רָבַח participle Kal.

רָבַח from רָבַח, רָבַח, רָבַח imperative Kal.

רָבַח from רָבַח fem. infin. Kal.

רָבַח - רָבַח Pilel.

רָבַח (for רָבַח) from רָבַח plur. part. Kal.

רָבַח from רָבַח imp. Kal.

רָבַח, רָבַח, etc. from רָבַח infin. Kal.

ש

שָׂא from שָׂא imp. Kal.

שָׂא from שָׂא infin. Kal.

שָׂא (שָׂא) from שָׂא infin. Kal.

ש

שָׂא from שָׂא part. Kal.

שָׂא from שָׂא, שָׂא, שָׂא imp. Kal.

שָׂא, etc. from שָׂא, שָׂא, שָׂא from שָׂא infin. Kal.

שָׂא from שָׂא infin. Kal.

שָׂא (שָׂא) from שָׂא fut. Kal.

שָׂא from שָׂא infin. Kal.

שָׂא 1 praet. Poel.

שָׂא from שָׂא infin. Kal.

שָׁלַח from שְׁלַח praet. Kal.
 שְׁאַלְהֶךָ for שָׁאַלְהֶךָ from שָׁאַל part. fem. Kal.
 שָׁכַח from שָׁכַח part. fem. Kal.
 שָׁמַח - שָׁמַח infin. plur. Kal.
 שָׁמַע - שָׁמַע 2 fem. plur. imp. Kal.

שָׁנָה dual of שָׁנָה *a year*.
 שָׁקַע from שָׁקַע imp. Kal.
 שָׁפַח (for שָׁפַח) from שָׁפַח 3 praet. Kal.

שָׁתַּח from שָׁתַּח Kal.
 שָׁתַּח from שָׁתַּח infin. Kal.
 שָׁתַּח - שָׁתַּח praet. Kal.

ת

תָּאָכַל from תָּאָכַל fut. Piel.
 תָּאָר - תָּאָר.
 תָּאָב (for תָּאָב) from תָּאָב fut. Kal.
 תָּבִיא from תָּבִיא fut. Kal.
 תָּבִיא from תָּבִיא fut. Kal.

תָּבִיא from תָּבִיא fut. Kal.
 תָּבִיא 2 plur. fem. Kal.

תָּבִיא from תָּבִיא fut. Kal.
 תָּבִיא - תָּבִיא Kal.
 תָּבִיא - תָּבִיא Pual.
 תָּבִיא - תָּבִיא Kal.
 תָּבִיא - תָּבִיא Hiphil.
 תָּבִיא - תָּבִיא Niphil.
 תָּבִיא - תָּבִיא 2 fem. Kal.,
 7 paragogic.
 תָּבִיא from תָּבִיא fut. Kal. or Niphil.

תָּבִיא from תָּבִיא fut. Piel.

תָּבִיא - תָּבִיא Kal.
 תָּבִיא - תָּבִיא Hiphil.
 תָּבִיא - תָּבִיא Hiphil.
 תָּבִיא - תָּבִיא Kal.
 תָּבִיא - תָּבִיא Piel.
 תָּבִיא - תָּבִיא Hiphil.
 תָּבִיא - תָּבִיא particip. Kal.
 תָּבִיא - תָּבִיא fut. Hiphil. with
 epenthetic suffix.

תָּבִיא from תָּבִיא fut. Hiphil.
 תָּבִיא (for תָּבִיא) from תָּבִיא fut. Hiphil.
 תָּבִיא from תָּבִיא fut. Kal.

תָּבִיא (for תָּבִיא) from תָּבִיא fut. Kal.

תָּבִיא from תָּבִיא fut. Kal.

תָּבִיא - תָּבִיא Piel.

תָּבִיא - תָּבִיא Kal.

תָּבִיא - תָּבִיא Kal.

תָּבִיא - תָּבִיא Kal.

תָּבִיא - תָּבִיא Niphil.

תָּבִיא (תָּבִיא) fut. Kal.

תָּבִיא (תָּבִיא) from תָּבִיא fut. fem.

Kal, & תָּבִיא fut. masc. Niphil.

תָּבִיא from תָּבִיא fut. Kal.

תָּבִיא - תָּבִיא Hiphil.

תָּבִיא - תָּבִיא Niphil.

תָּבִיא - תָּבִיא Kal.

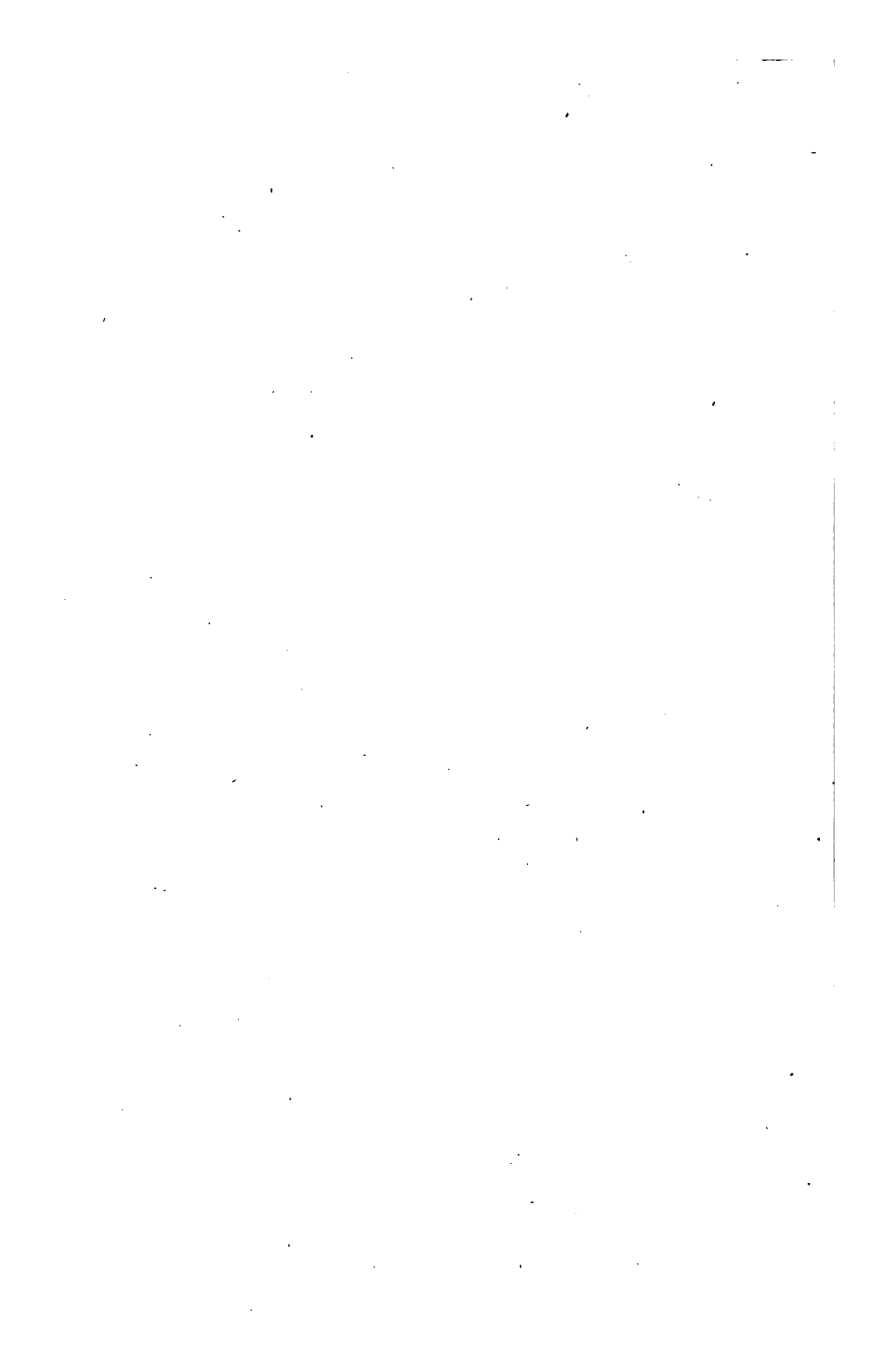
תָּבִיא - תָּבִיא Piel.

תָּבִיא - תָּבִיא Hithpaal.

תָּבִיא - תָּבִיא Kal.

חָלַץ from לִיץ fut. Kal.
 חָמַח - מחה - Hiph.
 חָמַח - מחה - Niphal.
 חָמַח - מחה - Hiph. (Kal ?)
 חָמַח for חָמַח - from חָמַח 3 plur. Kal.
 חָמַח from חָמַח fut. Hiphil.
 חָמַח - מרה - Hiphil.
 חָמַח (מרה) מרר - Hiph.
 חָמַח - אמר fut. Kal.
 חָנַח from נָחַח imp. Kal.
 חָנַח (Ps. 8: 2) from נָחַח infin. Kal.
 חָנַח from יָדַע fut. Chaldee.
 חָנַח from נָחַח fut. Hiph.
 חָנַח from אָסַף fut. Kal.
 חָנַח (for חָנַח) from עָנַן 2 plur. fut. Niphal.
 חָנַח (for חָנַח) from עָלַה fut. Niphal.
 חָנַח from עָבַד fut. Hophal.
 חָנַח - עבר - fem. Kal.
 חָנַח - אָסַף - Kal.
 חָנַח see Lex. חָנַח & חָנַח.
 חָנַח (חָנַח) from פָּרַר fut. Hophal.
 חָנַח from צָלַל fut. Kal.
 חָנַח - רבה - Kal.
 חָנַח - רבה - Hiphil.
 חָנַח from רָגַל 1 sing. Tiphel.

חָנַח from רָצַץ fut. Niph.
 חָנַח - רצח - Piel.
 חָנַח - נשא - Kal.
 חָנַח - שוג - Pilpel.
 חָנַח - שָׁמַח - Hithpoel.
 חָנַח (for חָנַח) from שָׁלַח fut. 2 sing. Kal, with epenth. suffix.
 חָנַח from שָׁרַח fut. Kal.
 חָנַח from נָשָׂא fut. Kal.
 חָנַח from שָׁעַע fut. Polpal.
 חָנַח from שָׁחַח fut. Kal.
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 חָנַח from שָׁחַח fut. 2 sing. fem. (paragogic) Hithpael.
 חָנַח from שָׁחַח fut. Hithp.
 חָנַח - חָח - infin. Kal.
 חָנַח - חָח - infin. Kal.
 חָנַח - ברר fut. Hithp.
 חָנַח - גרה fut. Hithp.
 חָנַח (for חָנַח) from נָחַח praet. Kal, paragogic.
 חָנַח from חָרַח fut. Hithp.
 חָנַח from חָח fut. Kal.
 חָנַח from חָח fut. Kal.
 חָנַח - פָּחַל - Hithpael.
 חָנַח - יָצַב - Hithpael.
 חָנַח from יָחַר fut. Hiphil.



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ERRATA.

- Page.
- 5 the vowel should stand on a line with *u* in *full*.
- 38 twelfth line from the top, for יִקְרוּ read יִקְרוּ.
- 47 fourth line from the top, for הָאִיר, הָאִיר, read הָאִיר, הָאִיר.
- 54 fifth line from the top, for הָאִיר read הָאִיר; this occurs in a few copies only.
- 64 second line from the bottom, for 1 read 15; this was occasioned by the drawing out of the type.
- 68 § 89, for קָרְאָה read קָרְאָה.
- The following were occasioned by the breaking of the type.*
- 8 bottom line, for וְאִמְרֵי put וְאִמְרֵי.
- 25 third line from bottom, put a period after Sufformatives.
- 27 twelfth line from top, put a semicolon after קִים.
- 28 bottom line, for אֲחֵרִים read אֲחֵרִים.

KAL NIPHAL

<p>All roots found here or T T (K or T) Some letters - verbs for a mte. etc. two letters here it is understood.</p>	<p>is prefixed.</p>
	<p>is changed in the first radical shows that is omitted.</p>
<p>Radical or short T under 2 Radical often under, at before suffixes or T paragogic.</p>	<p>1-1-1 or 1-1-1</p>
<p>(72) Kallem for the word 3, 1st Rad = PRESENT (73) Kallem, or 1st Rad with 2d Rad - PASSIVE</p>	<p>is prefixed to the root.</p>

